Evangelical Christendom,

AND THE

NEWS OF THE CHURCHES.

THE MONTH.

THE result of Mr. Gladstone's appeal to the country has been the sudden downfall of his Government, and the unexpected accession to office of a Conservative Ministry, with Mr. Disraeli at its head. To the surprise, as we believe, of politicians of every school, the first general election under the ballot has resulted in giving a majority of fifty to that party which was most opposed to its adoption. Many causes, doubtless, have contributed to this result. Some members of the late Cabinet were decidedly unpopular, or had committed serious mistakes. The great measures which the Ministry had initiated and carried to a triumphant issue, had, with one exception, become matters of the past. That exception was the Irish University Bill —a measure which, as in the case of the English Education question, had occasioned division in the Liberal camp, and was likely to engender more. The Licensing Bill of a former session had also excited dislike and distrust amongst a potent class in the community. Suspicion of Mr. Gladstone's theological leanings, and dissatisfaction with his distribution of Church patronage, had their influence on another and a very different section of society. Nor can we doubt that the incessant action of the Education and Charity Commissioners had alarmed the trustees of our endowed schools, and of other institutions founded by the liberality of former times. Apprehensions, too, were entertained by some that the Ministry, in their prospective measures of reform, were disposed to deal somewhat too roughly with our municipal institutions, those bulwarks of our British freedom. To these causes, and to a vague desire for change, fostered by political indifference, rather than to any deep and wide Conservative reaction, must, we think, be ascribed the downfall of the Gladstone Cabinet.

As regards the new Premier, his choice of colleagues has been marked by judgment and discretion. The appointments of Lord Derby as Foreign Secretary, Lord Salisbury to the India Department, and Lord Cairns as Lord Chancellor, will give especial satisfaction. In respect of the Education controversy, Mr. Disraeli avows his intention to adhere to the principle of the 25th Clause, around which that controversy has principally raged. Beyond this, what may be in store for the new Cabinet or for the country is matter of conjecture only. No vital question of the first magnitude is immediately before us; still, what even a month may bring forth we cannot tell. In ecclesiastical affairs little can be predicted of the policy of the new Administration, beyond what may be inferred from the fact that, being Conservatives, they are, of necessity, strongly committed to the support of the principle of a National Establishment of religion. A recent utterance, however, of the new Premier, at Newport Pagnell, ought not to be overlooked: "The Church of England," said the right honourable gentleman, "never had a greater opportunity of asserting its influence, if its councils were regulated with discretion, than at this time. I believe it is the best, I believe the only security for religious liberty. I trust that the Anglican Church will be maintained by adherence to those principles of the Reformation upon which it was founded."

A general unanimity has prevailed amongst the clergy throughout the greater part of the metropolis in the observance of the Mission Week. Few have been the instances in which a cordial response was not given to the invitations of the Bishops of London, Winchester, and Rochester. That some diversity of sentiment should have existed in relation to a project so entirely exceptional to the ordinary working of the Church of England was, of course, but natural. Fears of undue excitement—apprehensions lest the special services should be misused to further anti-Protestant doctrines and aims, or, on the other hand, lest canonical irregularities should ensue from their adoption—were, as might have been foreseen, felt and expressed, both by the clergy and laity, of different parties. Nor were those wanting who apprehended that the outward concurrence of all these parties in the mission might tend, in the minds of those whose benefit especially was sought, injuriously to obliterate the distinctions between truth and error, or cause those distinctions to be regarded with indifference; yet, notwithstanding these disadvantages, the services were for the most part heartily engaged in, and a large amount of true Christian zeal and earnestness was unmistakably displayed. In many parishes anxiety for the salvation of immortal souls was undoubtedly the chief aim of those by whom the services were conducted, and where those convinced of sin were lovingly directed to the Saviour, permanent spiritual results may surely be expected. The memorial of 600 householders to the three bishops against the anticipated use of the confessional in connection with the mission, was well-timed, and elicited discussion on other matters important to the welfare of the Church. That paragraph, in the reply of the prelates, which seemed to indicate that they would regard the occasional services, in Church pulpits, of laymen and Nonconformists, as equally reprehensible with the practice of confession, called forth an energetic protest, and has revived the question whether such services can be legally forbidden. We incline to Mr. Kinnaird's belief that, as Parliament alone can legislate with authority in all matters connected with the Church of England, that which Parliament does not prohibit cannot be illegal; and we agree with the Rev. W. H. Fremantle, that in the interests not of Christian union only, but of the conversion of the world, it would be most desirable that the ministers of Established and non-Established churches should be enabled freely to interchange their public ministrations. Such a manifestation of essential unity would, every way, be as beneficial as delightful. The voluntary concurrence of the Presbyterian and Congregational Churches of the metropolis in the mission movement during the past month indicates a growing desire for united action—for co-operation in those great enterprises in which all real Christians should take part; and the opinion in every denomination gains ground that the laity should assume a larger share than hitherto in the public services and labours of the Church. The challenge of a well-known Ritualistic clergyman to Mr. Kinnaird to preach any Sunday in his pulpit, though doubtless not meant to be accepted, indicates that sense of the value of lay agency which is felt in these days by the Anglo-Catholics themselves. Many facts, indeed, in connection with this Mission Week and its services, conspire to show how similar modes of religious action are now employed by men belonging to the most opposite schools of religious sentiment.

We cannot but regard with the highest satisfaction the emphatic protest against the materialistic doctrine of the "real presence" which has so recently been delivered in our metropolitan cathedral. Prior to the commencement of the mission, at a large meeting of the clergy of all schools of thought, faithful witness was borne against Romish and Ritualistic teaching in this respect by the Rev. W. Haslam, than whom no clergyman could be better qualified to speak, he himself, in the earlier part of his career, having been deeply ensnared in the meshes of the so-called

"Catholic revival." No occasion could be more timely for the public reproof of a doctrine as contrary to Scripture as it is to reason and to fact. No opportunity could be more becoming for warning those about to engage in a great religious effort for the good of souls, that if the sacramental view of Christianity be substituted for the spiritual, spiritual results cannot be expected, and that the pretended presence of a bodily Christ upon the altar cannot accomplish those ends which are effected only by the real presence of a living Christ within the heart.

No thoughtful man can peruse the report of the Archbishop of York's sermon at St. Pancras without a deep conviction that that prelate has fully realized the source and nature of those forces which, in the present day, are most antagonistic to the existence and advance of scriptural religion. Our material prosperity, our high attainments in civilization and in those arts which promote the comforts and enjoyments of this outward life, have become a snare unto us, and daily tend more and more to shut out all thoughts and considerations for the future. Time and its affairs, with multitudes of men—men of education and refinement, men of culture and of taste—take precedence of eternity, and of the things that concern their everlasting peace. It is, indeed, the old, old story—the truth which, in the parable of the rich man, finds exact and adequate expression; yet is it that truth under a somewhat new development, and in a more indefinite and subtle form. We have become more intellectual and less gross, yet this very fact has given impulse to a new but no less fatal type of worldliness. Those improvements and that progress which, in an earthly point of view, are the pride and glory of our age—which, in themselves, indeed, are essentially and indisputably good—may, and will, if they hide from us the view of God and heaven, become the very millstone which shall drag us downwards to perdition. The danger is not confined to any class or section of society; it besets alike both rich and poor. It justifies and demands special "missions" and special efforts for the latter; it no less calls upon the former well to consider that solemn declaration of the Scriptures, "How hardly shall they that have riches enter into the kingdom of God!"

The remarks we last month made on the great revival of religion in the capital of Scotland now admit of wider application. Not only Edinburgh, but Dundee, Glasgow, and many smaller places in the North, have been similarly visited with divine influence; thousands are daily inquiring the way of life, and receiving wise and kindly direction to the only Saviour of men. The human agency in this great work, and the human means resorted to, remain the same; but everywhere it is made clear that the effective working is of God. Invitations pour in upon our American brethren from all parts, and, should they comply with these requests, their stay on this side the Atlantic will be long. The movement is spreading in all directions. The spirit of believing prayer, simple trust in God's promises, and ardent love to human souls, continues to animate those who have the conduct of the meetings, whilst deep convictions of sin and earnest longing for salvation are still characteristic the thousands who attend. There is no artificial excitement; there are no sensational procedures. The deep anxiety and intense earnestness which uniformly prevail are the earnestness and anxiety natural to all human beings who, under divine teaching, realize the full import and momentous nature of the question, "What shall it profit a man, though he should gain the whole world and lose his own soul?"

Ultramontanism has once more addressed the British public, and appealed to the sympathies of the people of this empire against what it designates as German persecution. The Roman Catholic demonstration at St. James's Hall, however, throws

no new light upon the great controversy now going on in Prussia. It proves only to how large an extent, in this country, the sympathies of Romanists generally, and the Romish laity in particular, are enlisted on the side of the most arrogant pretensions of the priesthood. All attempts to restrain Romish ecclesiastics from the fullest exercise of their absolute spiritual powers are regarded as tyrannical; all endeavours to enforce their obedience to the laws of the State of which they are the recognized and paid functionaries, are stigmatized as measures of injustice and oppression. The most unbounded liberty is claimed for those who have themselves never shown the slightest respect for that liberty of conscience in others which, to listen to their language now, one might almost imagine they had ever advocated as the sacred birthright of mankind. We are, moreover, told by these Roman Catholic gentlemen that with the Roman Catholic faith all other religions must either stand or fall. We have not so learned either history or the simple Gospel of the Saviour. We believe, on the contrary, that when Romish error shall have been subverted, an uncorrupted Christianity will achieve its highest and its noblest triumphs. If Romanists did but understand the real views of Protestants respecting their religion, they would not attempt to terrify the British public into acquiescence with their projects of universal dominion by threatening it with the alternative of a flood of infidelity, and representing that the Romish and other forms or systems of religion must stand or fall together. We note that at this meeting no reply was attempted to the arguments adduced, or the facts stated, at the two great meetings held on the 27th of January, to express the sympathy of Englishmen with the people and Emperor of Germany. Those meetings were largely attended, and were in every way successful, as showing that in the present struggle there is really no question of persecution, but that Prussia (and Switzerland also) is contending simply for the integrity of the civil power, for clerical obedience to law, and for the civil and religious freedom of the people, Romanists and Protestants alike.

In his yearly Lenten Pastoral now just issued, Archbishop Manning once more takes up the subject not only of what he styles the "persecution" of the Catholics in Germany and Switzerland, but of the persecution of the Pope himself in Rome. He represents "his Holiness" as a prisoner, whose freedom of action even in things spiritual is curtailed by the Government of Italy, and commands all loyal Catholics to observe this season as one of special humiliation and prayer for his deliverance! It is well known that the Pope can leave Rome at any time he may choose, and that at Civita Vecchia a French ship of war is always placed at his disposal. It is equally true that the Italian Government have never interfered in any degree with the exercise of his spiritual sway. They have deprived him of his temporal power; they have passed laws which he disapproves; they prevent his interference with the freedom, civil and religious, of the Roman people; but his own freedom they have always rigidly respected; and they now, by a diplomatic circular, addressed to their representatives abroad, call the attention of the Courts of Europe to the fact. In this document, which is clearly a reply to the charges insinuated against them in the recently discovered bull, they fully set forth the precautions they have taken, and the substantial guarantees which exist both for the full exercise of pontifical authority by Pius IX., and for the most perfect freedom of the Sacred Conclave in their choice of his successor. Dr. Manning's statement, therefore, is untrue. The Pope is personally free. He can still rule the consciences of all who may choose to submit to his authority; but he cannot now persecute, and therefore he complains of persecution.

Our brethren of the French Reformed Church are now eagerly awaiting the

elections to the Consistories, which, under Government direction, will take place in April, on the basis of the new regulations adopted by the Synod. In some few of the Rationalist Consistories, however, independent action has been taken; the elections have already been held, and the regulations imposed by the Synod, which require from the voters a declaration of their belief in the truth and authority of Scripture, have been set aside. But the Orthodox party have just received encouragement from the fact that the Council of State has authorized the promulgation of the Evangelical Confession of Faith adopted by the Synod at its first session. This is considered a most important movement in advance, and diversity of opinion prevails amongst the Rationalists as to the course they shall pursue. Meanwhile discussion is active as to the possibility of union between the Reformed Church and the non-established Protestant communities.

Religious intolerance has once more triumphed in the French Assembly. The motion of M. de Pressensé, that Protestant and Jewish soldiers in the army should be exempted from attendance at Romish ceremonials and from saluting and bowing to "the host," has been rejected by 341 votes to 254. The proposal, however, will shortly be again presented in another form. M. de Pressensé's measure for legalizing all meetings convened exclusively for worship, on notice being given to the municipal authorities, has been sanctioned by a Committee of the Chamber, and will shortly come before it for decision. May our French brethren succeed in their endeavours alike to secure religious liberty, to promote Christian union, and to purify their Church from errors which would subvert the foundations of their faith!

We may congratulate our readers that the war in Ashantee is over. The white prisoners have been released, and the King assents to all the terms imposed upon him by Sir Garnet Wolseley. The cost of making a road into the interior has been great; ten thousand men have been employed on its construction, and now that the work has so far progressed, it will doubtless be completed. This will give us good security for the future conduct of the King. But it does not thence follow that any British protectorate (which some urge) should forthwith be established. It would be well for us to avoid in this respect any imitation of the conduct of France in the South Seas. The indemnity of 200,000*l.* to be paid us in gold dust by the King, and the alarm he has experienced, will suffice to convince him that he cannot defy England with impunity; and that in future, even in his dealings with the native tribes, some regard must be shown to considerations of humanity and justice. Should this be so, the objects of the war will have been attained, and we may be thankful to be well out of it at no greater sacrifice and loss.

In the death of Dr. Livingstone—which now seems placed beyond a doubt—the world and the Christian Church have alike sustained a severe and irreparable loss. A life of heroic self-denial, of personal self-sacrifice in the cause of religion and humanity, such as, in modern times, seldom has been equalled, has been brought to an unexpected close. But his works follow him. In a career comparatively brief he has accomplished more than many, even amongst philanthropists, who have attained to the ordinary period of human life and labour. He has opened up to the blessings of civilization and enlightenment a vast extent of country, which might otherwise have for ages been abandoned to the lowest barbarism and to all the cruelties of slavery. His work, no doubt, has been that mainly of a pioneer, but such a work is the most arduous and honourable in which a true lover of his species can engage. His was a life of self-renunciation in one of the highest forms it can assume. His death is attributable to his steady determination to continue at his

post, and to pursue to the uttermost the researches he had so successfully begun. It will be matter of regret to many that, on his discovery by Stanley, he did not, for a time at least, return to England, where, after all the anxiety felt on his account, he would have been so warmly and heartily received. But he elected otherwise, and has fallen in the prosecution of his work. Of that work, generations yet to come will reap the fruit, and pay their just tribute to his memory.

Our thoughts, by a natural, though painful transition, turn from the great African explorer to a writer of European celebrity, who but recently has also passed away. The life of David Frederick Strauss, as it regards its ruling principles, its aims, and its results, stands out in pointed contrast to that of David Livingstone. Both were men of native talent, energy, and education; both possessed powers adapted and designed to benefit the world; but whilst the one devoted his faculties to the extension of human knowledge, and the promotion of the highest interests of men, the talents of the other were employed in discrediting that knowledge which is of the highest value, impugning that truth which alone makes the peoples free, and casting a mantle of eternal gloom over all their prospects for the future. Dr. Strauss, like Dr. Livingstone, was destined for religious work, and, at the age of twenty-two, was actually ordained a pastor in the Lutheran Church of Germany; but finding himself in the position of one called upon to teach others what he himself does not believe, he soon resigned his pastorate, and betook himself to the study of philosophy. The result of his metaphysical speculations appeared, in 1835, in his famous "Life of Jesus." In that work he assailed not only the Gospel of the New Testament, but the theism inculcated in the Old. The Divine Being, no less than the Redeemer of men, was regarded as a mythical existence. The whole scope and tendency of Strauss's arguments go to prove, what is now generally admitted both by Christians and by sceptics, that no system of simple deism will ever, in any nation, obtain general belief. If men reject the idea of a revelation from God to his creatures, they will soon learn to disbelieve in God himself. If, on the other hand, they believe in God, they must admit it to be natural and likely that he should make known to men his purposes in relation to themselves. Strauss's teaching tended to subvert men's faith in natural no less than in revealed religion.

THE UNION OF THE CATHOLIC SPIRIT WITH DENOMINATIONAL LOYALTY.*

BY THE REV. J. E. COULSON, WESLEYAN MINISTER.

The old Cornish motto, "One and all," is expressive of an admirable sentiment, and is worthy of being made national, and used as the watchword of the collective Christian Church. Union is strength; division is weakness. Every true Christian is a lover of unity; he prays for it, and labours to promote it. And yet, while we acknowledge the desirableness and obligations of Christian unity, we have the fact continually staring us in the face, that the Christian Church is cut up into various sections and denominations, in something like the condition of Israel of old, as described by the prophet Zechariah: "The family of the house of David apart, the family of the house of Nathan apart, the family of the house of Levi apart, the family of Simeon apart." And there are not a few well-meaning persons who greatly lament this fact, and look upon it with apprehension and alarm. But I must say that, personally, I have but little sympathy with either their distress or their fears. I do not see that the sectional condition of the Church is necessarily bad, and hostile to that union and unity which ought to bind the followers of the Redeemer in one. Diversity

* Delivered at the Monthly United Devotional Meeting, in the Congregational Chapel, Falmouth, February, 1873.

is one of the laws of nature, and prevails universally. What great diversity there is in our own families, and yet there is in many of them beautiful harmony and union at the same time! And why should there not be both diversity and unity in the Christian Church? Why should not Christians retain their distinctive peculiarities, and yet sincerely love one another and heartily co-operate for each other's welfare and the glory of God? I expect to find diversity in heaven. All are not equal and exactly alike even there; for as "one star differeth from another star in glory, so also is the resurrection of the dead." To suppose that all are equal, and that all are exactly alike in heaven, forbids the hope of further development and progress; and heaven would be shorn of a part of its bliss if souls were even there to remain stationary in knowledge, holiness, and happiness.

It appears to me, that in the present state of the human mind the sectional condition of the Christian Church is inevitable, and that there is no alternative between it and a state of apathy and superstition. If human intelligence is to be free, active, and progressive, there must be *diversity* in the views and opinions of good men on many minor and less important subjects. Differences in physical temperament, early associations, and other things, create this necessity and account for it. There must be unity in all things essential and fundamental; but that being secured, it is quite possible that there may be a beneficial diversity in things non-essential, and that in the presence of "diversities of gifts and operations," there may be still "the unity of the spirit in the bond of peace."

Many different sections of the Church of Christ in the present day are plainly owned of God, and there can be no mistake or doubt about it. He does not confine the expressions of his favour and approbation to one particular communion. The different denominations who labour to make known the truth as it is in Jesus, do so with more or less success. Thank God! they all of them are able to count their spoils, and report an increase from time to time; and many of their members adorn the doctrine of God our Saviour by abounding in good works; and he would be a very bold man who would dare to say that either Episcopalians, Congregationalists, Presbyterians, Baptists, or Methodists are forsaken of God. No; he is more kind to us all than we are to one another, and the different sections of his Church are blessed with proofs of his presence in some degree; and all, notwithstanding the diversities which exist, all unite in testifying to the world that "there is one God and one Mediator between God and men—the man Christ Jesus." And there are many other points of doctrine besides this, in which the different sections of the Church unite and bear the same testimony.

Now, we maintain that if God is pleased to smile with approbation upon the different sections of his Church, we may well afford to smile upon one another; and that if the different denominations are blessed with the high sanction and co-operation of the Holy Spirit, and are successful in winning souls for Christ, then the sectional condition of the Church is not such a bad thing, after all. Some look upon it as a mark of the divine displeasure, and assume that it is viewed by God with mere toleration for a time; but I am not sure of that. I rather incline to the opinion that the sectional form is the best thing for the Church and the world for the time being, and the most likely thing to secure general vitality, purity, zeal, and the conservation and diffusion of the truth. I offer no opinion respecting the future condition of the Church, and how it is likely to exist in the ages to come;—that is one of the secret things which belong to God; but, for the present, from all that I can see and judge, I incline to think that we have no cause to find fault and complain that there are Baptists and Methodists, Episcopalians, Presbyterians, and Congregationalists, together constituting the visible Church of Christ.

The great concern which we all ought to cherish is, not how we may be brought to give up our peculiarities and amalgamate into one, called by one name, and observe the same forms of worship and discipline; but rather how we may all dwell together in love and peace, and co-operate for the good of mankind and the glory of God. It this can only be secured, it strikes me it will be a more beautiful and impressive display of the innate power of Christianity, and of its divine nature and origin, than any possible kind of uniformity. Christians who think intelligently and independently, and come to different conclusions respecting details and non-essentials, and who yet can live together in love and sincere friendship and hearty co-operation, must win golden opinions from the world respecting the religion which produces such marvellous and lovely results. Nor can I doubt that when this is manifested, the world will not be far from that long-foretold millennium of happiness and truth, when "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

And is it not quite possible to combine the true catholic spirit which I speak of with true loyalty to our own denominations? By the catholic spirit, I mean a large-hearted, generous, affectionate spirit, such as embraces all those who love the Saviour and rejoices in their prosperity;—the same as that to which the great Apostle to the Gentiles gave expression when he said, "What then? notwithstanding every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice—yea, and will rejoice." That was the true catholic spirit; a spirit which is one with the mind of Christ—a spirit which is

> "Within no narrow party-banks confined,
> But open and enlarged to all mankind."

This is the spirit which we are bound to cultivate, each one of us, and to manifest on every opportunity. And is it not possible for me to cherish this spirit, and still be loyally and zealously devoted to my own religious denomination and its interests? I cannot be a good Christian without the catholic spirit; and if there is anything in my denominationalism that destroys the catholic spirit, it is time for me to find it out and detach myself from it, whatever it may be. But I hope that I can be a good Methodist and a good Christian at the same time, and that you can be a good Baptist and a thoroughly good Christian, and that a Churchman can be a good Churchman and a good Christian. I hope that there is nothing in any of our denominations which the Christian religion expressly forbids and condemns, and that we conscientiously hold to our peculiarities, not as partizans, but just because we are persuaded the Christian religion either sanctions or requires them: then, if we are clear in this matter, surely we may consistently pray to God for help, and expect success, whilst we labour in his vineyard, and seek to spread our conscientious convictions and views of truth, taking care to labour in our Master's spirit and to imitate his example. There is another way of manifesting denominational zeal and loyalty, but it is a way which the Master condemns and frowns upon. Some of his own disciples fell into this way while he was yet with them. St. Luke states (chap. ix., v. 51), "It came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Theirs was indeed a fiery zeal! But the spirit that would destroy, is not the spirit of Christ. Cherish that spirit, and it will ultimately overthrow the kingdom of Christ, and bring Christianity to ruin.

People fall into the snare of the devil when they cherish denominational loyalty without the catholic spirit; and their zeal degenerates into narrow, selfish partizanship, which delights in proselytism more than in the conversion of sinners, and does not scruple to pull down a neighbour's wall to build its own.

The desideratum of the Christian Church in the present day is to secure the union of the catholic spirit with denominational zeal and loyalty. The absence of this union must be exceedingly offensive to the Holy Ghost, and injurious to spiritual life. If this desideratum could only be secured, we should at once gain a panacea for many of our maladies, distractions, and hindrances: a wonderful impetus would be given to the Christian religion everywhere, and it would immediately put on strength, and in the spirit of enterprise go forth to the conquest of the world. In the 52nd chapter of Isaiah, the Prophet describes a beautiful scene of prosperity and triumphant progress in the Gospel Church, and concludes with the words (verse 9), "Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." But, in order that this prosperity and joy may be realized, he exhorts and admonishes the Church, saying, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion." And I do not hesitate to say, that this is the way in which Zion is to awake—viz., by practically putting on the beautiful garments of catholic love and denominational zeal. The Christian Church will never be right until Christian people conquer their own prejudices and narrow-mindedness, and go forth clothed with love and zeal before mankind. When that is done, and the world is constrained to say, "See how these Christians love one another"—when Christian people generally labour with all their might to spread the glad tidings of salvation,—then shall the glory of the Lord be revealed, and the whole world shall welcome the Gospel and cry, "How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice, with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."

But some will say, Is it likely that such a state of things will ever be realized? That is a question which must be cautiously answered. It is too good a state of things to be popularly desired and earnestly laboured after: men would rather exhaust their energies in fruitless endeavours to secure external superficial uniformity, or the spread of their own party. There are many formidable difficulties in the way to retard the coming of Christ in the power of his Spirit; but we know, thank God! that every obstruction shall be ultimately overcome, and Christ shall reign and make his enemies his footstool.

Some say that Christ must come in the flesh the second time, before such a happy condition of the Church can be realized. I may say, that is not my opinion; for Christ, in the power of his Spirit, is mightier far than Christ in the flesh. "If I go not away," said he to his disciples, who clung to his bodily presence, "the Comforter will not come unto you;" intimating that the dispensation of the Holy Ghost was not to be opened out until the work for which he became incarnate was fully accomplished. But we live under the dispensation of the Holy Ghost, and have only to seek a baptism of his spiritual power in order to prove its all-sufficiency to effect the regeneration of the whole world. The same power that can convert me can convert

anybody and everybody; the power that can regenerate one nation can regenerate all nations, and renew the world in righteousness. We do not need the return of Christ in person to increase the power of the Church to subdue the world. We have latent power enough already, if we could only get it into activity and use it. "The best of all is, God is with us;" and if we only submit, one by one, to the sanctifying influences of his grace and truth—ministers and people all alike—and live in the enjoyment of a full salvation, the golden age of the Church will soon return—pride, prejudice, mammon, the lust of the eye, the lust of the flesh, tyranny, ignorance, infidelity, superstition, and all else that is adverse to truth and goodness, will fall before the name of the Son of God, and he shall see of the travail of his soul and be satisfied. Oh, for another day of Pentecost!

"Oh, would'st thou again be made known,
Again in thy Spirit descend,
And set up in each of thine own
A kingdom that never shall end.
Thou only art able to bless,
And bid the glad nations obey,
And bid the dire enmity cease,
And bow the whole world to thy sway."

Foreign Intelligence.

FRANCE.

[From our own Correspondent.

——, Feb. 15, 1874.

THE REFORMED CHURCH AND THE FREE CHURCHES.

"That the Free Churches and the National Protestant Church of France will join at some future period is infinitely probable," says a journal, "but the question is, which of the two gravitates towards the other?" The Independent Churches, to say the least, are waiting to see how the new synodical laws act; they must have facts. Pastor Gout, of the Reformed Church of Paris, has made an appeal to the Free Churches to join and help to reconstitute "the unity of the Reformed Church of France." This proposal has elicited answers, and columns of the Free Church organ are occupied with showing the present and future impossibility of taking a step in that direction, at the same time hinting that the barrier of State assistance would be small if other obstacles were removed, and that the National Church might easily step over it.

The postponement of the presbyterial elections, while satisfying the Orthodox party, has deeply annoyed the Rationalists, who at first judged it illegal; and one or more consistories persisted in having their elections in January, under the decree of 1852. At present they have understood that the Synod is alive, that the Government respects it, treats with it as with an existing power, and sanctions its decisions; and many hope that the "Huguenot feeling" will awaken in them, and arouse many of them to rally around "their ancient synodical organization, which secures both faith and liberty."

RELIGIOUS LIBERTY.

The question of liberty of conscience has come twice lately before the National Assembly. An additional clause was proposed in the law organizing the religious services for the army, by which Jewish and Protestant soldiers should be exempted from attending mass and bowing to the wafer. Notwithstanding the cogent arguments of MM. Alfred André and E. de Pressensé, the clause was thrown out by 341 votes against 254. But it will be presented shortly in another form. In the commission named to examine M. E. de Pressensé's proposal as to religious liberty, it was accepted by nine votes against five. The text of the principal article runs thus: "Meetings which have the exclusive character of worship and its exercise for their aim, are lawful, after previous declaration made to the municipality of the place." The public discussion of this point has yet to take place. This has been the point around which, for above thirty years, discussion has turned; and according as it was gained or lost, evangelization has advanced or receded.

The law by which the appointment of the mayors remains in the hands of the Government, and which has come into force, was strenuously resisted by the two Protestant deputies above named. "You do not speak to France," said M. de Pressensé, "the language that would bring about the pacification she needs; cease to weary her out by the

everlasting descriptions of disturbances which only exist in your own mind. It is not, thank Heaven, by appealing to the lower passions of the human heart that you will act upon the French soul; it is not by such pitiful motives that you will raise our great, our beloved, our unhappy country. There were many other means of stimulating our national restoration. If only you put them in practice, you would have calmness—the great and living calmness of a great nation, whose sound energies are developing themselves in all directions. If only she felt a breath of renovation had passed into us, and that it would pass into our financial laws, our laws on public instruction, you would soon see that she is not the disorderly nation that you are unceasingly presenting to our fancy."

EVANGELIZATION IN THE YONNE

is thus spoken of by Pastor Antonin, of Auxerre: "The difficulties, real as they are, although they fetter, do not stop the work. Authorization has to be asked from the prefect for each meeting, whether it be old or new, but the authorization has never been refused. The meetings have diminished in number, but have increased in attendance. The prefect's authorization tells well on the country people, and the meetings are under the eyes of the authorities, so that the very presence of a brigadier in a place is like a bellman to call the attention of the people to the Protestant meeting. The gendarmes' conduct cannot be too highly praised; their politeness is irreproachable, their example of punctuality and attention (for they must present their report) is excellent; and they often have private conversations with us. Annoyances come from the Ultramontanes: disrespect at funerals, petty opposition, etc. The religious state of the population is ever that of indifference. We hope, however, that the present circumstances may excite the attention of some to the Gospel.

THE ULTRAMONTANES.

Two more priests—Abbés Cadiou, of Quimper, and Vergoin, of Lyons—have joined the National Catholic movement of Geneva; but the general current of the clergy is towards Ultramontanism. The gentle admonition of the Government to the bishops has scarcely silenced them; the *Univers*, for printing one of their ultra-violent letters against foreign powers, has been suspended for two months; and a French Benedictine, secretary to Mgr. Mermillod, has been expelled from the Swiss territory for sending to various men in power a printed letter by another French *curé*, entitled "Appeal of the Swiss Catholics to the Powers who signed the Treaty of Vienna against the Violations of this Treaty by the Swiss Authorities." A certain number of officers have proposed to the Archbishop of Paris that the names of all the Roman Catholic soldiers who subscribe for the erection of the Montmartre Church shall be preserved, and a chapel built in their name. The Archbishop gladly accepts the proposal, and promises to dedicate the chapel to some military saint—such as St. George or St. Maurice.

HOME MISSIONARY EFFORT.

Favourable accounts come in from those who are conducting various evangelistic efforts for soldiers, both general—as in the camp of Sathonay, where the room open for their use is constantly too small for the numbers who come to read, write, and listen—and private, as in Paris, where they come readily to the rooms set apart for them in three different quarters. The Home Mission gives cheering reports of progress. We rejoice when we find in our religious journals, and from the pen of a pastor of talent, lines like the following, after reference to the glorious revival going on in Scotland: "And we, in France, shall we not, once for all, leave our rhetoric and oratorical precautions aside to return simply to that divine, simple, and profound thing which goes by a name which tells at once what reception it obtains from the poor sick human conscience—the 'glad tidings of Jesus Christ'! . . . An awakening is no more impossible in France than elsewhere; but to obtain it there must be two things,—preaching of the Gospel with deep faith in its power, and looking to God for success." The mention of

TWO CAUSES OF SORROW

will close this letter. One is the resignation of the pastorate by the venerable Guillaume Monod, on account of a return of mental delusion on certain points, scarcely betrayed in the touching farewell letters addressed by him to his consistory and to his church. The other is the death of the loving and loved Emile Cook, from the consequences of the double shipwreck of the Ville du Havre and the Loch Earn. A noble, unpretending career was his; heroism was to him simple, every-day duty; his death was worthy of his life. Just a year ago, he knelt with two others, in Paris, to ask our Heavenly Father what could be done to raise the spiritual tone of Paris Evangelical Protestantism; for others doubtless thirsted as he did for more abundant measure of the Spirit of holiness and power. The answer was

immediate—a prayer-meeting for the thirsting ones, and a Bible reading. These two meetings were founded, and continue to receive increased blessing; Christians of all denominations, who really thirst, feel it a great boon to attend them. Among those who met there, Emile Cook was one who manifested the most intense aspiration for holiness. He died at Hyères, surrounded by his beloved wife and several near relatives. His last words were, "I have peace!" and "I think I am going to sleep!"

[Since the receipt of our correspondent's letter, a telegram from Paris states that the Council of State has decided to authorize the promulgation of the new Confession of Faith adopted by the Protestant Synod.]

ITALY.

[From our own Correspondent.]

Florence, Feb. 14, 1874.

THE EVANGELICAL CHURCHES OF THE NORTH.

I have lately returned, much refreshed in spirit, from a tour among some of the Evangelical churches in the north of Italy. To understand thoroughly the nature of the work of God which is going on in this land, with its many difficulties and encouragements, one must come in contact with the humble Christians themselves—nay, dwell among them, and enter, by sympathy and loving words, into all their joys and sorrows. I had the pleasure of being accompanied by four brethren in the ministry of Christ; and it so happened that we belonged to, and represented five different Evangelical churches of our loved home lands—namely, the Established, Free and United Presbyterian Churches of Scotland, the Irish Presbyterian Church, and the Congregational Union of America. My readers can imagine, and yet not fully realize, the profound impression made by this fact on the minds of the Italian converts, when they found us all one in Christ, and one in sympathy with them, and all speaking the same language of Christian consolation and encouragement. During our ten days' outing we witnessed every phase of Christian experience, and every variety of church progress. Here the brethren were well-to-do in the world, and there they bore the look of being oppressed, forsaken, hunted down. In one place they are so numerous as to form the majority of the town council; in another, few, and scattered over a wide district. We were present at the very planting of the standard of Christ in one locality, while in others we saw the cause prospering more or less, and in some standing still or even retrograding.

The variety of instruments with which the Lord serves himself to advance his kingdom, did not escape notice. The experienced town evangelist, his rougher country brother, and their pioneering friends, the colporteur-evangelists in plain and mountain, were busy, in their different spheres of labour, with the one holy ambition of winning souls for Christ. District meetings every day of the week in the large towns, and cottage meetings over a wide country district, fill up the time of these devoted men. One has a specialty in the use of the pen for Christ, and is in strong correspondence with more than a dozen interesting, and, in some cases, influential persons, in all the stages of the Christian life; while another is at home in the scattered hamlets of the Alps, teaching from house to house, and speaking for the Master in the heart of monasteries and farm-yards. It was very touching to see that God was raising up here and there, all over the country, strong groups of believers, as he did, three centuries ago, in our own country; and delightful to let our hearts go forth in hope and prayer that the Italian reformation, now in its earliest beginnings, would speed on as prosperously. It was our privilege to encourage these converts to believe that they belonged to a large family of Christians—not only in Italy, but throughout the world—who were interested in their welfare, and to warn them to walk worthy of God, to be living commentaries of his truth, among surrounding masses of bigoted and ungodly men, in whose hearts God would carry forward the good work through their holy and exemplary behaviour.

My own mind was more particularly occupied with the question of central, commodious, and comfortable

PLACES OF WORSHIP.

I have come to be thoroughly of the opinion of a dear English friend, that until we have secured large and respectable churches in the leading towns of Italy and Spain, we cannot expect the Gospel to make that progress which we desire among the middle and upper classes of society. Even in country districts much depends on the outward circumstances of the house of prayer. While luxury or artistic expenses are furthest from our mind, there is need to rise above the common and unsightly room, especially when the people are able and willing to provide better *locales*, in whole or in part, and when they are prompted to exert them-

selves in this direction, or come forward spontaneously. This latter was the case at Bassignana, a large agricultural village, between Alessandria and Milan. The Bible is in every household, and the Gospel cause has laid hold of the heart of the population. The present place of meeting belongs to the church during the lifetime of one of the elders, but it is most inconveniently crowded, and the air is stifling, even in winter. To as it was like a hive of bees, and we promised these forty-two dear Christian heads of families that the 2,000 francs (80*l.*) which they were contributing on the evening of our visit, would be doubled by the Christian public, in order to secure a larger hall, or, better still, to build a neat little rural chapel, school, and minister's house. If any of my readers will help me to fulfil my promise, I shall be very grateful.

ASPIRATIONS FOR REVIVAL.

The blessed work of grace going on in Edinburgh has stirred the longings of Christian men in Italy, especially as equally gratifying intelligence of revival and refreshing from the presence of the Lord reaches us from London and so many parts of England, as well as from the United States. Already there have been held special meetings for prayer here among foreigners, to plead that God would grant to us, even to us also, far away from the ordinances and fellowships of home, a portion of the blessing he is pouring out on Scotland particularly. I was so deeply impressed myself with the details which reached me by ordinary post, of this spiritual movement, that I have had them translated and printed in Italian, and am now sending out bundles of the tractate to all the evangelists and Evangelical churches in Italy, without distinction. The Lord awaken a spirit of inquiry and revival in Italy! There is abundant need of it; and indications are not altogether wanting that better days are at hand. I notice with unfeigned pleasure, for example, that all the five Evangelical churches in Milan, overlooking not only old feuds, but recent separations, united together in prayer for a week recently, and concluded with breaking bread together. The gathering of all the Scotch ministers of every denomination around Messrs. Moody and Sankey, and their cordial co-operation in Christian work at the present time, this entire breaking down of the old walls of separation between brethren before the breath of God's Spirit, will surely be granted to us here, where we are but a handful in the population, and have no ancient boundary-lines to revere. Put us all together, and I should be glad to think that the Evangelical phalanx—I mean of true and leal-hearted Christians—was 10,000 strong in Italy. Scattered and divided, we are nothing. United and compact and loving, we shall win the whole land for Christ. I have no doubt of it; and we shall never cease pleading for the outpouring of the Spirit and the abundant bestowal of God's grace upon all the children of God, working, every one in his own sphere and in the line of his own conscientious convictions, for the spiritual welfare of Italy. And it is one of our chief joys that some, at least, of the men who seem to be driving a denominational coach out here, have been for long keeping their minds large, and their eyes open to discern and merge themselves and all their distinctive peculiarities in any genuine, widespread national work of religious reformations which may arise. We are but sowing the seed beside all waters at present, but, with God's blessing, we shall yet have one on the Lord's side in a household, and several families in a street, and hundreds of citizens in each town, and that all through the 100 townships of the Peninsula. The Lord can raise us up at that juncture men of giant faith and gifts—reformers, in short—to carry the consciences of the millions of Italy towards the truth as it is in Jesus. The deadly strife between the ecclesiastical and civil powers here, though hidden now may some day break out openly, and be overruled of God for the triumph of his cause. And the Lord can raise his ministering servants, who are but men, above themselves, and so fill them with His Spirit, that they shall immediately understand one another, and cast to the moles and to the bats the narrow suspicions and jealousies that have heretofore preyed upon their individual peace of mind and hindered the descent of the mighty blessing from the opened heavens, and cause them to love as brethren, and labour and triumph together in upraising one great and truly national church in this beautiful Christianized land of Italy. The Lord hasten it in his time! We have had revived among us the discussion as to the propriety or otherwise of the

BROADCAST DISTRIBUTION OF RELIGIOUS TRACTS

by the visit to Italy, this winter, of an excellent Christian man—Mr. Pappengouth. This gentleman is at present engaged on what he considers the sacred mission of scattering six millions of tracts on the continent of Europe. He has laboured at this

work for the last two months, in the markets and leading streets of Florence, assisted by a young American minister, and he has now gone to Naples to continue his labours, in the company of a Scotch evangelist. Of the ardent piety, prayerful devotedness, and calm enthusiasm of Mr. Pappengouth, I have not a doubt, having come into very frequent pleasant and profitable contact with him. I have been much struck with the sagacity displayed in all the plans and arrangements connected with his colossal enterprise, evincing a thorough knowledge of human nature, both in its ruined and its renewed forms. I agree that he is only doing, as they write to me from Naples, "what hundreds more of Christian gentlemen ought to be doing during this present wonderful opening in Italy, before the opportunity pass, as by various means it may pass, soon and suddenly."

The question is a large and practical one, and much may be argued on both sides. In favour of this form of evangelization, it is well said that tracts are distributed, and not sold, in England; and why should they not be in Italy? Again, it is urged that not for a long time, if ever, will Italy otherwise hear the word of the truth of the Gospel—so vast is the ground to be traversed, and so few the means in operation. And when the immense readiness of the people, high and low, rich and poor, in the leading thoroughfares and the back streets, to accept the tracts—which forms so encouraging a feature of the work—is shown from many considerations to be delusive, the objection is ably parried. It may be that educational statistics show that few of the glad receivers can as yet read the tracts, yet men have been found in quiet corners, unexpectedly and seriously perusing these fly-sheets. It may be that Englishmen, though so highly respected, are popularly imagined to be an eccentric people, so that every newly-reported extravagance is hailed with the exclamation, "Some mad Englishman must have a hand in it;" but why should not curiosity and novelty be taken advantage of by Christian men, and overruled for good and glorious results by God? It may be that an infinitesimally small proportion of good is done in relation to the immense expenditure of means and effort, but then the value of one soul saved, who can calculate? And then, is it not ever so in warfare? Who does not know the statistics of the immense quantity of bullets expended uselessly at Waterloo, showing that every bullet has not its billet? Who does not know that, as the result of the late American war, it is said that it takes the weight of a man in leaden bullets to kill a man? And should warfare, spiritual or temporal, come to an end for such a reason?

When it is suggested that a regular and repeated visitation of a particular quarter of any one city would afford better results, the ready reply is given, that that species of effort is best suited for the ordinary pastorate and resident Christians in each locality. The country people, though not visited in their own homes, are supposed to be reached in largest numbers and in a readier way at the markets and fairs of large towns; and the habit of giving away three tracts at a time, the outer one being illustrated by a picture and rendered attractive by a telling story, while the inner ones touch on controversy and simple Gospel, commends itself to common sense as the likeliest method of enlightening thoroughly the darkened understanding. There is no doubt, however, that this indiscriminate distribution interferes with the ordinary sale by depôt and colporteur. Besides, the tract has never been found so efficacious as the tractate in continental, or rather nominally Christian, but really heathen lands. The tract is valuable, not so much for its informational as its awakening contents. It meets a man at a race-course or a theatre, at home, who in all probability had a pious father or a praying mother, or was in the habit of going to church or attending a Sabbath-school; and it meets him, in God's providence, at a moment when conscience is ill at ease, and the service of the devil is found to be a real slavery, and its startling title alone, "Heaven or Hell," recalls the happier scenes of youth, and awakens remorse and genuine repentance. But in less favoured lands there are no such feelings to appeal to in the heart of the openly profane; so that the larger tractate, fully explaining the way of salvation, when an earnest reading can be secured, has been found the more fitting vehicle of usefulness. There is the further consideration that when a tract or religious book is bought and paid for, you have a far greater guarantee that it will be read and blessed. The fact, therefore, that during the last five years our Claudian Press has sold for 92,818 fr., or 3,713*l.* sterling, of its own published Evangelical literature, greatly outweighs in consequence any statistics of millions of tracts given away over the land.

When I had the pleasure of founding the Claudian Press in 1860, the advice of Dr. De Sanctis, and other judicious men, was to esta-

blish it on the business footing of selling at a low price, so as to rival the Roman Catholic opposition societies, and that because the Italian who wished a religious work was ordinarily as able to purchase it as the average Englishman. This did not preclude, of course, the gift of occasional packets to earnest Christian travellers acquainted somewhat with the language, and able to accompany the tract with a kindly Christian word. This judicious plan has been largely practised, and with happy effect.

Still, Mr. Pappengouth's visit has been very useful in stirring up the old workers, who, perhaps, had settled down to rest too much, in the conviction that everything has been done which could legitimately be done. It has set us thinking whether the ordinary membership of our Italian churches might not safely do more in this department than they have yet done, by distributing at the church-door, or through the Evangelical schools, or in the families of their unconverted relatives and neighbours. These are the methods I pursue myself, sending out the tracts to the various evangelists and churches, to be distributed according to opportunity in every judicious way. And yet, when a man of such consuming zeal and untiring energy in the Master's work as Mr. Pappengouth crosses my path, though I cannot approve of such wholesale distribution, I can respect his liberty and conscientious convictions, and, far from opposing his mission, can feel free to supply him with abundant materials for prosecuting his work. We hear that

A FLOATING CHURCH

has been built in the United States, and is on its way to the leading ports of France and Italy; 500 or 600 persons can be accommodated in the church. Several ministers are on board to preach the Gospel to all comers, and doubtless Testaments and tracts will be distributed largely.

In this connection, I may say that I have read with intense pleasure the report of the floating Bethel in the harbour of Genoa, under the care of the Rev. Donald Miller, of that town, aided by an energetic colporteur-evangelist.

MISCELLANEOUS.

A Florentine committee is busy organizing a Papal pilgrimage to the Holy Land for next Easter.

The National Bank of Italy has set an excellent example to the other public institutions of the country by handing over to the Roman Municipality 400*l.* sterling for distribution among the hospitals of the city.

I regret to say that the bill for rendering education compulsory, though approved in each single clause, was rejected as a whole by the Italian Parliament lately, and the Minister of Instruction has resigned in consequence. The rejection of the bill is attributed to a *doctrinaire* attempt at perfection on the part of the Minister, and a dread of the heavy expenses which would ensue on the part of the communes in different parts of Italy.

The law against vagabondage has been put in force lately in a curious and affecting way. At the Roman station a suspicious caravan of boys, headed by three men, was stopped. It was discovered that the poor children had been hired out at four shillings a-month by their parents in the Abruzzi, and were on their way to England and America to play the harp and sing in the streets of your great cities. The men are in prison, and the boys are at the Orphan Asylum. All honour to the Italian Government for its attempts to suppress this miserable white slave trade.

GERMANY.

THE STRUGGLE AGAINST ROME.

[From our own Correspondent.]

——, Prussia, Feb. 21, 1874.

It is almost impossible to keep up with the daily events in a monthly letter for a religious periodical, now that the religious or "ecclesiastical" question, as it may be called, has in truth become a political one. I can only, therefore, throw a hasty glance on the recent great events, so as to keep in sight the general aspect of things. The Government has again made two steps in advance in the great struggle against Rome. It had become nearly ridiculous to see the bishops, one after another, condemned to heavy fines, which seemed to make little impression on them, as the generosity of the "faithful" knew how to indemnify their pastors. The Archbishop of Gnesen and Posen, Count Ledochowski, has now been imprisoned. At this the members of the Church of Rome will probably rejoice, as they will see in it the desired crown of martyrdom; but they should not forget that, for that very reason, the Government would have avoided this measure, and that it is, therefore, a sign of their resolution to go on with the greatest energy. Two new bills have been brought into Parliament; the one intended to facilitate the condemnation by the

courts of justice of those priests who refuse to obey the law, the other providing for the administration of vacant bishoprics. The Bill on Civil Marriage is still before the House of Lords.

The meetings of sympathy held in London have, of course, created great satisfaction in Germany, and the meeting of thanks held in the Town-hall at Berlin has perhaps only insufficiently expressed the feeling on that subject. Many who otherwise gladly hail every bond of fellowship between English and German Christians were absent, because their participation would have expressed an approbation of the present course of the Government. I have had, on several occasions, to point out, in previous letters, that, on the whole, Christians in Prussia are not prepared to express that approbation. We have no sympathy with the cause of Rome, and we gladly allow that the infallibility is in some sense a new declaration of war on Protestantism, and the cause of civil and religious liberty will always be identical with that of evangelical truth; but we wish the warfare to be conducted in a way that does not set aside those very principles of liberty of conscience; we just want to see measures of secular and worldly coercion, which for a time may be necessary against a revolutionary church, extended to our own church. Finally, we see with regret our Government leaning more and more, even in the affairs concerning our own church, towards that "liberal" party which, in truth, is hostile to all religion. We are, therefore, deeply grateful for this, as for every other sign of sympathy from our English brethren; but we cannot for the present quite enter into their views. Our brethren in South Germany also fully approve of the course of our Government. So we will gladly admit the possibility that we are mistaken, that in the immediate vicinity of the struggle our eyes are blinded. May the Lord direct everything to the advancement of his kingdom!

A similar case to that of Dr. Sydow has just occurred at Breslau, where the Consistory had just refused its sanction to the appointment of a "liberal" pastor. The High Ecclesiastical Council has overruled that decision, and given validity to the appointment, on the ground that the pastor, Mr. Ziegler, had proved himself to be a concientious man, and had declared that he was ready to ratify his ordination vow. This is, however, considered a triumph for the Protestanten-Verein, as the members of that body generally do not hesitate to give interpretations of their own to the ordination vow.

The House of Representatives has granted the necessary money in the Budget for the High Ecclesiastical Council and the Synods. It was an annual demonstration on the part of many Liberals to vote against it. On this occasion the Minister for Public Worship tried to obtain the amount by saying that if it had always been voted in former years, it ought the more so to be voted this year, now that the High Ecclesiastical Council did its duty. These words of Dr. Falk, that the Church Government does its duty now, and the cases of Dr. Sydow and Pastor Ziegler, as well as the very "liberal" interpretation of the new church constitution, give a curious illustration of the present state of things.

Home Intelligence.

THE MISSION WEEK.

The mission services held in London on the recommendation of the three Metropolitan Bishops, were preceded by a day of devotion for the clergy only at St. Paul's Cathedral. The Revs. W. W. Howe, W. Hay Chapman, G. Body, and W. Haslam, were among the preachers, the sermon of the latter being a bold and faithful testimony to the truth of the great doctrine of justification by faith. "We need to remember," said Mr. Haslam, "that on this very point the doctors of the Reformation contended with the Roman Church, and the bishop of this very diocese laid down his life as a testimony that the sinner is justified by faith only. I am not," he continued, "referring to matters of tradition, but of history. Justification is not by the priest; it is not by the sacraments—it is by Jesus Christ." Mr. Body's discourse is described as having been one of great eloquence and fervour. There were special services throughout the following week, both at St. Paul's and Westminster Abbey.

In all the parishes brought under the operation of the mission, one of the most important features in the work was the sermon of the mission preacher on Sunday, the 8th ult., and that on Sunday, the 15th ult. On the former day the Archbishop of York, who has had experience of mission-weeks in his own diocese, and especially in the remarkable week at Hull, was the missionary preacher at St. Pancras Church. There was

an overwhelming congregation, and the text of the sermon was Ezekiel xxviii. 2 and following verses. His Grace, who preached extempore, said that it would be well for people to study the Book of Ezekiel as a whole, for none was more striking. Sitting in captivity far from the land of his people and the house of his God, the prophet in the earlier chapters pours forth God's will and purposes with reference to the various nations of the world, while the latter are solely occupied with the Jewish people. In the passage he had chosen for his text, God's judgment upon Tyrus for trusting in its riches, its wisdom, and its luxury, was foretold by the prophet. Now he was preaching that morning at the opening of a mission all over London, the great centre of commercial life for the entire world, to which all countries of modern society brought, as it were, their contributions and laid them at her feet. She was proud of her traffic, her riches, and her wisdom, and disposed, like Tyrus, to make herself a god. "Dear friends! that is the kind of false atmosphere in which we are living. Our first thought is, civilization has done so much for us, conquered so much for us, that we are apt to speak of it complacently. Our second thought is the wondrous conquests of man. My voice can be heard but a comparative distance from the place where I stand, but a modern invention enables what I say to be known in a few minutes across the waters. I cannot go to the place where I live, on foot or horseback, except after many days or hours of travel, but a living servant brings me to the place so as almost to annihilate the conditions of time and space. We gather riches from places we cannot see, and the sun does not shine on the country which is not a minister to our luxuries. When I speak of the evil of riches to a middle-class congregation such as this, you say, no doubt, that the remark does not apply to you, and you think that the arrow flies over your head. It is no doubt true that in a simple condition of society the temptation of riches is smaller, for men cannot multiply wants where no means to satisfy them exist; but in the midst of the complex civilization in which we live it is a golden key which opens the door to the things we desire. Believe me, your temptations in this respect meet you every day, and you are always saying, 'If I had a little more money I might do this or that,' or 'Oh, that I had some spare money for this investment.' We, as a nation, are thinking about money more than any nation on the face of the earth." Referring to the story, or parable, as some thought it (for his present purpose it did not matter which view was taken), of Lazarus, he observed that the rich man did not spurn, strike, or cheat him, but simply would have nothing to do with him. The one sin attributed to the rich man is want of heart, just as when you dig a fossil out of the earth and find the model of a perfect man with no spark of animal matter. So riches filtrate through the heart until there is no spirit or feeling—all being changed to gold or stone. The rich man was dead in his riches, and the spiritual lesson would have been lost to us if he had been represented as committing any crime. His Grace then proceeded to observe that it was a natural consequence and not a mere accident of our civilization that intellect is being divorced from religion. Men go about saying, 'Do not trouble your mind about God; it behoves every man to know about the world in which he lives; the facts of science lie under your hand,—firm, solid facts, not hazy or doubtful sentiments. Be content with the world in which you live, and its wisdom, and do not trouble yourselves with what is doubtful, obscure, full of disputation, which is characteristic of the mass.' Now, this is for a nation to live in a dream, to believe itself to be a god, to have all knowledge which this world can contain, to be hardened in riches, and to be dead in trespasses and sins. This week is intended to be one, not of dreams, but of every man speaking the truth to his neighbour, of inducing them, if he can, to lay aside for the time these views, and to try himself by the rules of the Bible. For, with all our boasted civilization, we are left very much where we were. I take up the Bible and read a penitential Psalm that has been a comfort to many of old; and I say, 'This suits my case, or my sick neighbour's case,' or 'I should like my child to learn this.' I grant you that medical science, and the luxurious comfort riches can obtain, may prolong life for two or three years, and that the mechanical inventions to which I have before alluded may give us a little more available time; but with the exception of these trifling matters and slight advantages, we are going through three acts of the old tragedy—living, suffering, dying. Can any position more ridiculous to angels be imagined, if they know of ridicule, than to see a dying man, about to traverse the gloomy spaces of eternity, boasting with his expiring breath, 'My country, like Tyrus, is great, rich, and free; what doors of enjoyment are open to its citizens, for them what fountains

of knowledge flow!'" The Archbishop then said the mission was intended to arouse dead hearts and consciences; that it was for every class of the community, as a kind of halting place on the way of life, by which we may take account of our exact position, with the advice of those we trust, that if we have gone astray, we may set our face Zionwards. To those in whom the love of Christ has long existed, he urged that they should not only pray for the success of the mission, but go out and compel others to come into the temple of God, while guarding themselves against their own especial temptations (brought before the missioners so often), that with much outward bustle and fretting, they had lost the sense of union with Christ. To busy people, obliged to throw their energies much into the things of the world, he said, let them come at half-past five to that church every evening in the week for one single half-hour (the clergy guaranteed that the service should not be longer, so that every engagement may be kept) in order to hear from one conversant with business men in his own diocese a few words from God amidst the many words which the world was whispering and roaring in our ears. To those who had never turned to God, his Grace pointed out that it might be the last invitation; if they really believed that, would they not weigh every word? That such might be the case literally was by no means improbable; but the Archbishop pointed out that the freshness of young affection, the keenness of apprehension with which men apply to early studies, the enjoyment of beautiful scenery and healthful exercise, die gradually before actual death comes. And so with the conscience which we have so abused. The present is a great opportunity, when religion seems to vibrate in the air. Shall any make light of an effort for the good of 3,000,000 of souls? Let the faithful pray and work, those not hostile hear that side of the question, and those who have never known religion as a living power listen to the message of mercy, truth, love, and hope, which has power to heal; and yet the dry bones shall live. To any who said their case was beyond hope he would say that there was not one without a parallel where God had given life. The very feeling of unworthiness showed that it was a whispering of the Spirit, and if the sin-laden soul cast its burden at the foot of the cross, God, with his miraculous power, will say to it, "Thy sins are forgiven."

As to the extent to which the mission was carried out, we may quote the *Times* of the 14th ult., which said: "By day and night throughout the past week, nearly all the church doors of our city have stood open to any who might wish to enter. From eight in the morning often till long past midnight, clergymen specially appointed by the mission—and in many instances unknown, save, perhaps, by repute, to their congregations—have been at their places within, ready at all hours, and in all good conscience, to carry out to the best of their abilities the work which has been given to them to do. Though the movement has not been absolutely universal throughout London, yet it has been very general. From various quarters, indeed, as is well known, voices, both lay and clerical, have been raised in protest, both against the immediate as well as the consequent results of this week's work; but it cannot be denied that on the whole the clergy of our metropolis have shown a singular and somewhat unusual unanimity in their answer to the appeal which has been made to them. From all the various and conflicting sects and parties of our Church hands have been put forth to the plough. It may be—as has been asserted—that one party has joined the movement but to counteract the preponderating influence of another; that as the Ritualist will look to the mission of 1874 as a great and triumphant blow struck in favour of the confessional, so the member of the Evangelical or Low Church party will trust to his share in that work to break the force, though he may not be able wholly to ward off the intended stroke. Whether this be the case or not, we cannot undertake to say, nor do we now greatly care to inquire. It is enough for us to know that all parties have joined in the work, and it would be unjust, as well as uncharitable, to doubt that each man has set up in his heart as an ideal standard of the result of his labour the improvement of his fellow-men. So far, the end proposed, right or wrong, has been the same; but there are few who are walking or leading others to walk to it on the same paths."

At St. Alban's, Holborn, and elsewhere, the practice of auricular confession was strongly advocated.

At St. Mary Magdalene's, Paddington, the Rev. Mr. Bennett, of Frome, was the missioner.

At St. Peter's, Great Windmill Street (almost next door to the Argyll Rooms), there was a midnight service throughout the week. Numbers of the frequenters of the latter place (especially women) entered St.

Peter's, and in some cases remained. This service was intended for fallen women, as was also another held at St. Thomas's, Regent Street.

The *Christian Standard* says: "Special instances have come under our personal observation of the remarkable good which has been done by the Evangelical section of the London Mission. On the conclusion of the mission services, on Sunday evening, the 15th ult., in the Rev. Sir Emilius Bayley's Church, St. John's, Paddington, the Rev. Mr. Marston, successor to the Rev. Mr. Molyneux, in the church in Onslow Square, Brompton, preached a most solemn sermon to, we should think, not less than 2,500 people; and, at the conclusion, he expressed, in the calmest, though most impressive manner, a hope that those who were conscious of having received any spiritual benefit from the services of the mission week—whether the benefit was in the way of the conversion of sinners, or the increase, in the case of believers, of their faith, their sanctification, or their comfort—would remain after the bulk of the congregation had left the church, to thank and praise God collectively for it. The result was that, as far as we could judge, nearly 600 of the 2,500 remained, and thus publicly acknowledged that the mission services had been a blessing to their souls."

At a Deptford Working Men's Meeting, Mr. Jewler narrated a sad but interesting fact. A young woman had one evening been prevailed upon by a lady to attend the mission services. During a conversation with her on the subject of her eternal welfare, the lady ascertained from the young woman that she possessed no Bible, whereupon she presented her with her own, having her (the lady's) name written on the fly-leaf. On the following day the lady went to a hospital, of which she was a voluntary visitor, and found the young woman had been brought in that morning badly run over, and in an hour and a-half afterwards she died. The lady's name in the Bible led to the young woman being identified. The nurse told her that her first words, after she recovered consciousness, were addressed to the medical man. The doctor told her, in answer to her inquiries, that she had at the most but a few hours to live. "Then, thank God," said the dying woman, in earnest tones, "it was all settled yesterday," and repeated it twice, meaning, it is almost unnecessary to say, that it was only on the previous day that she had found peace with God through the instrumentality of the lady who had persuaded her to attend the mission service.

The *Watchman* states that some of the midnight services "for women only" have been well attended, and have resulted in the reclamation of not a few of the "unfortunates" among them, the frail and fallen sisterhood. "On the whole," adds this journal, "we rejoice, albeit with trembling. An evil use has been made of the mission in many quarters; but we are willing to believe that it has been turned to good account in a much larger number of instances."

Special services have been held during the four weeks of the past month respectively in the north, south, east, and west districts of London. These services were organized at the suggestion of the London Congregational Union, and were largely attended. Preaching on the last Sunday of the month at Haverstock Chapel (Rev. John Nunn's), the Rev. Dr. Stoughton bore his testimony to the undoubted presence of the Saviour in connection with recent efforts for the extension of his name by preaching from the words, "Jesus of Nazareth passeth by." (Luke xviii. 37). There were, he said, doubtless, superstitious observances and doctrinal views taught in connection with some of these efforts of which he, and those who listened to him, might disapprove, but still, at the present time, in this land, as at Jericho, when the blind man received his sight, "Jesus of Nazareth passeth by."

In a good number of Baptist Chapels there were similar services to those of the Congregationalists.

The Presbyterians of the metropolis have also had their special services, with preachers from the scenes of revival in the North (the Rev. Dr. A. Thomson and others), closing with a conference, at which some encouraging statements were made as to the good that had been effected.

With reference to the Church of England services the *Weekly Review* (Presbyterian) remarks: "We must not omit to notice that the fears of many in the Episcopal Church, that the Romanizing section of that Church would prostitute the mission with a view to encourage the introduction of the confessional, have not been realized to the extent that was anticipated. No doubt in some well-known Ritualistic churches there was much that we could not approve, but the earnest spirit and self-denying labours of some of the most advanced Ritualistic clergy, in proclaiming the great truth of salvation through Christ, go far to counterbalance all the evil results that may flow from their semi-Popish practices. Even in this we see the hand of God, in stirring up

those of the Evangelicals who joined in the mission to greater zeal and diligence. We have a firm belief in the promise of God's blessing in answer to the cloud of prayer which these services have evoked."

The Rev. E. H. Bickersteth published the following hymn (to be sung to the American tune "Holly") as appropriate to the mission:

"THE TIME OF LOVE."

"Now when I passed by thee, and looked upon thee, behold, thy time was the time of love."—Ezekiel xvi. 8.

My God, my Father, dost Thou call
Thy long-lost wandering child to Thee?
And canst Thou, wilt Thou pardon all?
I come; I come, Lord; save Thou me.

O Jesus, art Thou passing by
With all Thy goodness, grace, and power?
And dost Thou hear my broken cry?
I come; I come, in mercy's hour.

O Holy Spirit, is it Thou,
My tenderest Friend refused too long?
And art Thou pleading, striving now?
I come, I come: make weakness strong.

Yes, Lord, I come: Thy heart of love
Is moving, kindling, drawing mine:
I cast me at Thy feet to prove
The bliss, the heaven of being Thine.

THE REVIVAL IN THE NORTH.

The Hon. Arthur and Mrs. Kinnaird invited a number of friends, on the 17th ult., to hear some account from the Rev. Dr. A. Thomson, of Edinburgh, of the remarkable religious revival in Edinburgh. After prayer by Dr. Dykes, Mr. Kinnaird made a few introductory remarks. The Rev. Dr. Andrew Thomson then said he would divide his narrative of the revival work in Edinburgh into four heads—the season of preparation; noon-day prayer-meetings; Evangelistic evening Church services and after-meetings; and results. 1. Preparation: It had been observed with much anxiety by himself and brother ministers for some time previous to the revival, that there were signs of a depression of religious life among their people, an appearance of cold formalism, to counteract which they began a weekly prayer-meeting, which was, however, ill-attended. They then invited their friend Mr. Moody, who had formerly been known in England for his remarkable gifts as a powerful missionary preacher, to come and assist them. He promised to do this, if they would prepare the way for him by prayer. The prayer-meetings were then held daily, instead of weekly, and soon increased in numbers, so as to be largely attended, when Mr. Moody and his musical companion, Mr. Sankey, arrived. He (Dr. Thomson) and his brother ministers also preached a series of awakening sermons on such parts of Scripture as the Seven Churches of Asia, etc.; and a general feeling of lively joy in the Lord was observed to replace the former sense of depression. 2. Noon-day prayer-meetings: After Mr. Moody's arrival, the noon-day prayer-meetings were continued in several places with very crowded attendances, and the requests for intercessory prayer immensely increased, accompanied with others for thanksgiving for conversions in answer to prayer; some remarkable cases of which were mentioned. 3. Evening meetings: There were each day evening Evangelistic Church services with crowded congregations, and afterwards inquiry meetings; for Mr. Moody was an advocate of these being held after the preaching, under, however, the following strict regulations. The inquirers exclusively to retire into a separate comfortable room, and to be there joined only by ministers and experienced, well-informed, trustworthy Christians of either sex, well qualified to instruct and advise anxious souls. All mere sensational emotion was thus restrained, and a suitable solemnity preserved, without any excesses. 4. Results: It could be truly said that after two months of these awakening efforts, there was a most marked revival of religious life and earnest attention in all the congregations. The cases of new conversions were numerous. They all held a meeting together, one day, in the Free Church Hall, to the number of 1,500—half the number of the Pentecostal converts. The Church services and all the other meetings in the largest public halls, and even in the Corn Exchange, were crowded to excess. The places of public amusement became less frequented. One bad dancing saloon was closed, and is now used for prayer-meetings and preaching. Mr. Sankey's deeply-impressive religious music and singing was extremely liked and most useful, especially to the sick and dying in hospitals. It recalled the ancient Gospel songs spoken of by George Herbert.—The Rev. Dr. Dykes observed that it was a remarkable occurrence, in which the hand of God was to be seen, that at a time when special outpourings of His Spirit were observed in some distant parts of the kingdom, the thought should have suggested itself to English bishops to organize this revival mission in the metropolis, which he felt sure was being largely blessed. It was intended to continue the mid-day prayer-meeting in St. George's Hall, so successfully conducted by gentlemen chiefly from the North; and a conference was to be held on the subject after the next Thursday's meeting.—The Rev. Dr. Allon, who had seen Mr. Moody at Chicago, gave some interesting information

respecting him; after which the meeting closed with prayer.

Since the holding of the above meeting, accounts from Edinburgh state that the interest in the work in that city continues with little abatement. The daily noon-day prayer-meeting in the Free Church Assembly Hall is well attended, never less than 1,000 being present; and the evening meeting in the same hall is also well attended.

Dundee has been visited by Messrs. Moody and Sankey, and the blessed results of the awakening which has followed is felt in all the churches of that town. An "all-day meeting" was held by them before their departure, in Kinnaird Hall. The spacious room was filled to overflowing. "It was a day long to be remembered in Dundee," says one account. "Neither its memory nor its fruits will fade with the present generation."

Messrs. Moody and Sankey began their labours in Glasgow on the 8th ult. They are now holding meetings there daily, and their services have attracted such congregations, that even the large buildings where they were held have not afforded sufficient accommodation. Each day at noon, meetings have taken place in Wellington Street United Presbyterian Church. Services have been held every evening in the Barony Church and the Barony Free Church; and there have also been meetings in several other churches and halls in different parts of the city and in the suburbs.

The Rev. Andrew A. Bonar (Glasgow) thus describes a meeting held one evening in the City Hall, which consisted wholly of men, invited by ticket: "The very look of the meeting was solemnizing—such a sea of faces, every face looking at the speaker with fixed and intense earnestness. 'Except a man be born again,' was the subject. There had been much prayer offered in prospect of this gathering of men, and it was answered. Mr. Moody was enabled to speak in marvellous power, and the Spirit assuredly was working, so that from time to time the whole mass of souls seemed moved and bent down under the truth. The hymns sung, too, appeared to have a wonderful power on that audience of men. When at the close those were invited to remain longer who were on the Lord's side, or wished to be, above a thousand kept their places; and when, after four brief prayers had been offered in succession, they were let go, a large number of anxious souls remained. Many of these last were very deeply concerned. In short, it was one of those meetings that can never be forgotten. 'The power of the Lord was present to heal.'"

From other parts of Scotland there is also cheering news of the work of revival and conversion. An interesting meeting was held in Berwick, at which Dr. Cairns read a statement giving an epitome of the work which had been going on there from the commencement. The following extract is specially interesting, as showing that it was the result of prayer. He says: "As to the origin of this movement it is not necessary to say much. It undoubtedly preceded the visit of those honoured American evangelists who were employed by God to give it so mighty an impulse. Mr. Nesbit's Bible-class had been for months the scene of anxious inquiry. The evangelistic services by Mr. Steel had been attended with blessing. The out-of-door preaching of the ministers of the town in summer, followed up by their Town-hall meetings in winter, had evoked an ever-deepening earnestness of spirit. The tidings of revival in Newcastle and Edinburgh had stirred many hearts. A largely-attended and impressive evangelistic service in the newly-opened Wallace Green Mission Hall, in which accounts of past and present religious awakenings were given by Dr. Brown, of this place, and Dr. Bruce, of Newcastle, had deepened the interest; and the institution of a mid-day prayer-meeting, in concert with the Evangelical Alliance Union for Prayer, which needed almost immediately to be transferred from the Church Street Hall to the adjoining place of worship, expressed, while it nursed, the spirit of dependence and of waiting on God for the working of his power. Favoured by these circumstances, the visit of Messrs. Moody and Sankey on January 13 last was blessed to produce an awakening unexampled in the history of this town, and which has so far extended to the surrounding district."

A CALL FOR CHURCH REFORM.

With a new Parliament comes a new Convocation in each of the two provinces. In view of the elections for the latter, the committee of the newly-constituted Evangelical Union for Church Reform issued an address, which was sent to the clergy in every diocese in England and Wales, calling attention to the fact that the best qualified and competent authorities, both among clergy and laity, have for some time pronounced the constitution of Convocation to be very defective, and adding: "It does not adequately represent the Church of England, and it is not adapted to the requirements of the times; and recent changes in the Legislature have shown that

lay Churchmen are virtually excluded from the councils of the Church as a corporate body. It is not, therefore, unreasonable for Churchmen to require that Convocation shall be so organized, that it may possess their confidence." Under these circumstances, it was suggested that in the election of proctors, all candidates for office should be requested to give Convocation reform their best consideration, and to support any well-devised measures by which it might be obtained. The address thus widely circulated was signed by the Secretaries to the Union, the Rev. Messrs. W. R. Fremantle, E. Garbett, and C. F. S. Money.

In an article suggested by the issue of this circular, the *Record* remarks: "We have had a vast amount of righteous indignation expended on the wickedness and dishonesty of Ritualism. There have been delivered many eloquent denunciations. Scathing exposures of its pretensions at Catholicity and the unscriptural character of its doctrines have been published. The necessity for some decided action to check the spreading poison has been widely felt and frankly acknowledged by men of all ranks, from Archbishops downward; and yet, with all this, nothing has been practically done. All men have called for decisive action, and yet no decisive action has followed. Even the Council of the Church Association—a body not to be charged with want of promptitude or courage—have stood paralyzed for the moment, prepared to act, and yet not acting. Can we be mistaken in saying that this apparent paralysis of effort arises solely from the fact that there is no course of immediate action practically open? Men are burning to act, but they know not how. Or can we be mistaken in saying that this absence of any prompt and direct mode of suppressing an evil so grave, that it has alike evoked the lamentation of bishops and the indignation of the laity, points to something wrong in the state of the Church herself, and to the existence of some unhealthy barrier that needs to be removed? The conclusion appears irresistible that action must begin with reform in the system of the Church, which shall restore her discipline, and open the way for the resolute action of the great body of the laity. We presume that in a strong conviction of this necessity the Evangelical Union for Church Reform has taken its rise. It has not been formed a day too soon, and now that it is formed, it cannot possibly act either too promptly or too resolutely. . . . Whether the reform of Convocation, or rather, the constitution of a new representative body, in lieu of the present Convocation, be wise or unwise, cannot possibly be a matter of principle, and can only be a matter of opinion. It may be said that men cannot co-operate in an object the attainment of which would, in their opinion, be the prelude to disestablishment. . . . But we must admit that the revival of Convocation is a fact, whether we like it or not. With whatever grounds of alarm a really representative Convocation of the future may be surrounded, they can scarcely be greater than those which are furnished by the action of the anomalous and monstrous body which actually exists. No one, as we understand the case, asks for a reformed Convocation of greater legal powers, or a larger measure of independence, than is at present possessed. It is only asked that a Convocation really representative should exercise the influence and discharge the office which are now exercised and discharged by Convocations which profess to be representatives, but are not. The mere increase of the number of proctors, a fairer distribution of the franchise, or the admission of the laity, whether voting in a separate chamber, or in the same with their spiritual guides, cannot possibly alter the relation which the Convocations bear towards the State. Nor do we see why it should be assumed that a fairly constituted Convocation should be more aggressive, more ambitious, more useless, than any unfairly constituted one has already proved itself to be. If we are right in the supposition that the promoters of this movement only desire to see Convocation better constituted, and not to alter, in any way, the relation it holds towards the imperial power, a considerable portion of the argument commonly alleged against the proposal fails to the ground. Meanwhile, there appear to us to be two things which the Committee of the Union may fairly claim to be admitted. The first is, that action of some sort is imperative, for the present condition of things is too dangerous to be allowed to continue, and mere talk can never change it; and the second is, that there is no practical proposal laid before Evangelical Churchmen besides their own. If any other course is open, let it be suggested and discussed; but it is folly to talk of acting, without showing in what way men may act. The Union suggests a mode, and none will deny that it is practical and practicable. Till some other is suggested, it may justly claim that its own proposal should be candidly and even generously weighed, and that as much as possible of

mere opinion should be given up for the sake of united action."

LORD EBURY ON THE "ROMANIZING PLAGUE."

A conference was held, a few weeks since, at Winchester House, St. James's Square, at which Bishop Browne presided, to consider the best means of advancing the Curates' Augmentation Fund. Besides the Right Rev. Prelate, in the chair, there were also present the Earl of Romney, Lord Hatherley, Sir T. Watson, Sir J. K. James, Bishop Claughton, the Duke of Northumberland, and several clergymen. The Bishop, in the course of his speech, referred, as a great and crying evil, to the way in which livings were now sold from hand to hand, to the best bidder, thus depriving the poor curate of all hopes of patronage. On the other hand, he expressed his opinion that the clergy had never been so zealous and pious since the Reformation as they were at present. His lordship read a letter from Lord Ebury, of which the following is a copy :—

"January 27, 1874.

"My dear Lord,—I beg to acknowledge the receipt of a printed form from your lordship, inviting me to attend a meeting at Winchester House on Friday next, to consider the present condition of our unbeneficed clergy, and the best means of furthering the efforts of the Curates' Augmentation Fund. These subjects are worthy of every consideration ; I therefore the more regret my inability to attend. What prevents me is the alarming state of our Church ; our Archbishops have informed us of that which is indeed patent to every one, that there exists in our Church a party, neither inconsiderable in numbers, nor in station or influence, whose aim it is to destroy the Protestant character of our National Church.

"This being so, I deem it my duty to abstain from anything that may appear to give countenance to such a state of affairs, and I must do so until the hierarchy of our Church have made a strenuous, united, and unfaltering attempt to put an end to the Romanizing plague with which our Church is so deeply infected, which has been allowed to go on almost unchecked in many high places, and which naturally, in consequence, is continually on the increase. As I am not speaking my own sentiments alone, but those also of many others, may I request to have this letter read at the meeting? Knowing, as I trust your lordship does from previous communications, the sincere respect which I entertain for you, I very much regret being compelled to give publicity to such sentiments on this particular occasion—a meeting convened by yourself ; but I feel certain that your lordship will not only forgive, but approve of perfectly plain speaking in the times upon which we have fallen.

"I remain, &c.,

"EBURY.

"The Bishop of Winchester."

The Right Rev. Prelate expressed his dissent from the opinions in this letter. He believed that the extent of those Romanizing tendencies was very much exaggerated.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

This society is now in its jubilee year. The report, lately issued, states that there is just at present especial need of exertion in the good work of this society. Free access is now afforded to the agents of the society in many places which were not open to them in times past. In many localities the humbler classes furnish many willing and attentive hearers, who seem desirous of hearing what the faithful Scripture reader of the society has to say. In the present state of the Church of Ireland, many large districts are now deprived of the aid of a second minister or curate assistant ; and in such places the aid of the Scripture reader is deeply needed. Indeed, many clergymen, in bearing testimony to the value of the labours of these humble and faithful men, state that they have free and easy access to many Roman Catholics where an ordained minister could not gain admittance. The committee express their regret that they have been unable to comply with applications for readers, but earnestly hope that ere long they will be enabled to do so.

CLERICAL SUSTENTATION FUND.

A few months ago, the Marquis of Lorne called the attention of the Archbishop of Canterbury to the large number of ill-endowed benefices existing in the Church of England, and he suggested the establishment of a Central Augmentation Fund. This suggestion has been recently put into effect ; and an influential Council and General Committee, with honorary secretaries, have been appointed, the trustees of the fund being its originators, the Duke of Northumberland and the Earl of Chichester. The chief purpose in view is to insure, as far as possible, that no incumbent of the Church of England should have less than 200*l.* per annum! As showing the urgent necessity of the object, it is stated in round numbers that the Church of England possesses 13,000 benefices (which have to be distributed among 19,000 clergy), and one-third of these—*i.e.*,

about 4,500—are under, or not more than, 200*l.* per annum in value. More than 1,500 have an income of less than 100*l.*, nearly 2,000 of less than 150*l.* The movement is essentially a lay effort, no clergy being on the council, with the exception of two or three deans and the Master of Trinity. It has determined to fund all subscriptions and donations, and not to appropriate them to annual grants, which are to be made solely out of income. The capital required for the work will be very considerable. The council have resolved not to commence operations with any sum less than 100,000*l.*, the interest of which would go towards satisfying some fifty urgent claims. Hitherto their appeal has been responded to with much heartiness.

Monthly Survey of Missions.

SYRIA.

A jubilee anniversary was held about two months since (says the *New York Independent* of February 5), at Beyrout, to commemorate the formation of the first Protestant church in Syria, by William Goodell and Isaac Bird, of the American Mission, fifty years ago. The exercises consisted in a public meeting, during the afternoon of the day, at the Anglo-American Church, when historical addresses were made by the elder members of the mission—Rev. Mr. Calhoun, Rev. Dr. Thomson, and Rev. Dr. Bliss, as well as others; on the character of present mission work, by younger members, Rev. Dr. Post and Professor Porter; and in a social festival during the evening, at the house of the pastor of the congregation, Rev. Mr. Robertson, of the Scotch Mission to the Jews.

The movement to re-evangelize the lands of the early successes of the Gospel began with the American Board, in the year 1819, by the embarkation of two young men at Boston, for the eastern shores of the Mediterranean. In the original aim to reach sects not nominally Christian, little success, indeed, has been achieved. Mohammedan fanaticism has proved stronger than any sort of heathenism in other parts of the world. Throughout the half century it has been death for a Moslem to forsake Islam and accept Christianity; and to-day the fetters of bigotry, as well as the laws of the empire, are as strong as ever. Within the Mohammedan ranks, however, there has been great decay in the matter of faith in the Prophet and religious zeal. What could be more significant of this than the recent reply of the Minister for Foreign Affairs, at Constantinople, to certain ambassadors, in effect that conversion to Christianity could not be entertained, simply because aversion to military duty is so great among all classes of Mohammedan subjects of the Porte, that conversions would occur soon without number, to avoid the execution of the law of conscription. Surely the religious convictions of the Moslems must be at their lowest ebb.

Efforts soon turned in other directions. Early operations for the benefit of the Jews at Jerusalem were broken up, chiefly by the wars of the time. The Druses, on Mount Lebanon, at first gave promise of a general turning to Protestantism; but their motives proved to be those of political advantages, rather than of sincere repentance or love of the truth. Among the common people of the land the mission at length found its home, and made very satisfactory progress. To-day the missionary stations, chiefly of the Presbyterian Board, extend from one end of the Syrian coast to the other, at all the towns from Gaza to Tarsus; while in the interior, a network of missionary centres and out-stations covers the land from Jerusalem, over Lebanon and Damascus, to Aleppo. Indeed, the mission territory may be said to extend even to Orfa and Mardin, of the Masian Mountains, between the Euphrates and the Tigris, the last of the Arabic-speaking stations. A list even of all the agencies which, since our pioneers entered the field, have joined them in their great enterprise of recovering Syria to the love of Christ, would be wearisome. No other ground of so limited extent in all the world could count the representatives of so many societies.

Besides the churches our Presbyterian brethren have gathered, they have common schools and training classes at every important place—a female school at Sidon, an academy at 'Abeih and at Beyrout, a female boarding-school, a theological seminary, and a college of the highest rank, established in the most substantial and elegant edifice in Syria. The future is full of promise for the Church of Christ throughout the land. In Beyrout the

new large edifice is crowded at every service by those who desire to hear the Gospel preached, and insufficient for all who come. Among the Druses the work is enlarging, not among worldly hearts, but among the young men, who are eager for learning, and are striving after liberty of thought and conscience. A wide field is opening among the Bedouin, almost religionless, free from prejudice and bigotry, poor in person and in spirit, and singularly impressible to the principles of the Bible.

JAPAN.

A "missionary event" of great significance and importance has just taken place in Japan. Two elders of the native churches in Yedo and Yokohama recently set out on a tour through the province of Kadzusa, which lies between the Gulf of Yedo and the Pacific Ocean. At many places they preached to the people, explaining the Christian faith and doctrines, and expounding the Scriptures to audiences of from one dozen to four hundred persons. In all their course they were unhindered either by the people, priests, or officials. These elders' names were Ogawa and Okuno. They avoided the large towns where they knew the people to be unusually bigoted, and exercised prudence always; but did not shun to preach the whole truth as they knew it in the Gospels. In many places they were invited and urged to come again. In one village they found a man who had once obtained a tract containing the Lord's Prayer, the Ten Commandments, and a brief outline of Christian doctrine. This man had read and studied the tract, and had for a long time called upon the name of the true God and had kept up daily prayer to God through Christ for several years. He was overjoyed at hearing these two fellow-countrymen of his preaching fully the truth, of which he longed to know much more. The preaching tour of the two elders lasted three weeks, and on their return the native brethren called on them to recount what they had done; after which they kept a jubilee of praise to God and prayer for greater blessings, that God's Word might have free course throughout all Japan. It greatly encouraged the young men now in the native church, who look forward to the time when they shall go out as preachers and evangelists in their native land. At least a dozen young native Christians have signified their intentions of becoming preachers, and the missionaries of Yokohama are already discussing the question of how best to organize and maintain a theological training school for the native missionary in Japan.

SURINAM.

One of the most interesting of the Moravian missions is that in Dutch Guiana, or Surinam, as it is commonly called. It has been carried on with great sacrifice of life and much suffering, on account of the deadly climate, but has for more than a hundred years been blessed with rich spiritual fruits. The mission was begun in 1735, and was first intended to reach the aboriginal Indians. After much hardship, but under bright experiences of the Saviour's presence, the missionaries succeeded in winning the confidence of the miserable savages, and through a glorious revival many of them were gathered into the kingdom of God. In the course of years, however, death and the incessant wars waged against the Indians by the free negroes ended this once flourishing mission. The next attempt was with the Tree or "Bush" negroes, who, having fled from the slavery of the colony, dwelt in the thickets along the streams of the interior. As the Dutch could not subdue them, they thought it might be well to try to convert them, and employed the Moravian Brethren for this purpose. The missionaries found these negroes on the lowest level of fetish worship, but succeeded in winning a considerable number for the Gospel. The mission to the bush negroes still continues; but as it has been shown by experience to be almost inevitable death for a European to dwell in the back country of Surinam, the missionaries have retired to the coast, and thence make periodical journeys up the rivers into the interior. During the past few years the work has taken a new start, through the conversion and remarkable labours of the bush negro, John King. He has charge of a congregation at Maripastoon, on the Saramacca, and preaches throughout the "Bush" region. The third and largest work of the Moravians in Surinam is among the negroes of the colony proper. This was begun in 1757, and centres in the capital of the colony, Paramaribo. The congregation in that city numbers 6,000 members. Through the assistance of native helpers, who bring in their reports every Monday, the missionaries are able to keep up the care of individual souls. Besides the central congregation at Paramaribo, there are a number of others gathered on the large plantations near the coast. The final emancipation of the slaves in 1872 must, however, effect important changes in these stations. The statistics of this mission for 1872 are as follows: Stations, 12; missionaries and missionaries' wives and mission agents, 65

native assistants, 406; communicants, 5,507; total adherents, 23,707. Much of the expense of the mission is defrayed by the missionaries' own labour.

MADAGASCAR.

The deputation from the London Missionary Society to the missionary churches in Madagascar, which left London early last July, arrived in the island on the 14th of August. Communications have been received from the deputation (Revs. Dr. Mullens and J. Pillans), which give an interesting description of their journey to the capital and reception there. Dr. Mullens writes from Antananarivo, under date of September 9: "We have been in the capital ten days, and our special work and the special purpose of our visit, under God's blessing, seems to be meeting with complete success. We have received a most hearty and affectionate welcome from all the missionaries, and from those native pastors still left in the city; and everything seems to show that the purpose for which we have been commissioned to visit our brethren and their churches will be truly and satisfactorily accomplished."

Evangelical Alliance.

DAY OF SPECIAL PRAYER FOR IRELAND.

THE circular letters addressed to the members of the British and Foreign Organizations of the Evangelical Alliance, and to Christians generally, inviting them, in compliance with the earnest request of numerous members of the Alliance, to set apart TUESDAY, the 17th of MARCH, for the offering of fervent and united prayer on behalf of Ireland, have been extensively circulated throughout Great Britain and Ireland, the United States, the Colonies, and British North America. Members of the Alliance, and others interested in the object, are earnestly solicited to promote the holding of united prayer-meetings in their neighbourhoods on the day suggested. Copies of the circular letter may be had on application at the Offices of the Alliance.

ADDRESS FROM THE COUNCIL TO THE MEMBERS OF THE BRITISH ORGANIZATION OF THE EVANGELICAL ALLIANCE.

Beloved Brethren,—We are sure that you will feel with us that the manifest tokens of the divine blessing bestowed on the recent General Conference in New York call for devout thanksgiving and praise, and that it is no slight honour conferred by the Lord upon various branches of the Evangelical Alliance to have been the means of originating and sustaining a series of meetings, animated from the commencement to the close by the spirit of wisdom and love.

The Conference, happily, does not stand alone. It is the last of a succession of similar gatherings in Switzerland, Germany, Holland, France, and England, where brethren, divided by country and speech, met in hallowed union, and returned, strengthened and revived by contact, to spread the influence received in their own several neighbourhoods.

Amid the enthusiasm of these world-wide assemblies, it is desirable not to lose sight of the object and operations of the Evangelical Alliance at home—viz., to bear witness to the duty of cultivating brotherly love, to soften the asperities incidental to controversy, and to manifest the vital union subsisting between all true believers, notwithstanding apparent diversities.

We would affectionately call upon you, in pursuance of this object, to restore the periodical united prayer-meetings wherever they have fallen into abeyance,—to hold public meetings for the furtherance of the divine principles of our constitution,—and, wherever it may be practicable, to celebrate together the dying love of our Lord, and thus unitedly "show forth His death till He come."

As the strength of the Alliance might be greatly increased by the addition to its membership of suitable persons, agreeing with its doctrinal basis and subscribing to its funds, we suggest that favourable opportunities be taken to invite Christian relatives and friends to join the society. Especially would we urge upon ministers of the Gospel who

are members, or who have taken a friendly share in the larger meetings, to use their great and just influence with their flocks to unite in the association, that they may thus extend its influence and increase its usefulness at home and abroad. Its services so frequently rendered in the cause of religious liberty, its successful appeals on behalf of the persecuted for righteousness' sake, and its aid in encouraging and strengthening the hands of Christian brethren in foreign countries, entitle it to increased sympathy and support from the Churches at home.

Finally, in addition to your zealous effort and personal influence in extending the Evangelical Alliance, we ask your prayers for God's blessing to rest more and more abundantly upon its important work in bringing Christians of all lands into mutual sympathy, fraternal intercourse, and active co-operation for the increase of the kingdom of our Lord Jesus Christ throughout the world.

We remain affectionately yours in the bonds of the Gospel,

On behalf of the Council,

EBURY, President.

JOHN FINCH, Treasurer.
J. S. BLACKWOOD,
EDWARD STEANE,
DONALD FRASER,
WILLIAM ARTHUR, } Hon. Secs.
JAMES DAVIS, Secretary.

Alliance House, 7, Adam Street, Strand, London,
February 15, 1874.

PROCEEDINGS OF THE COUNCIL.

The monthly meeting was held on Wednesday, February 4; John Finch, Esq. (Treasurer), in the chair. After reading the Scriptures, prayer was offered; and the minutes of the previous meeting were read and approved. The following persons were unanimously admitted to membership:—

Rev. J. Oswald Dykes, D.D., London.
Sir Francis B. Outram, Edinburgh.
Samuel Aylen, Esq., Brighton.
Miss Bovill, Brighton.
George Elgar Sloper, Esq., Devizes.
J. Whitchurch Sloper, Esq., Devizes.
F. Tooth, Esq., Clifton Ville.
Rev. George Robbins, Tunbridge Wells.
Rev. Thomas Heeley, Oldham.
John Whitehead, Esq., Oldham.
Nathaniel Barnaby, Esq., Lee.
J. Watchurst, Esq., Lee.
A. Leslie, Esq., Lewisham.
E. P. Hull, Esq., Blackheath.
Henry Struval, Esq., Lee.
Samuel Saw, Esq., Greenwich.
Edward Roche, Esq., Blackheath.
Rev. James W. Bardsley, Greenwich.

FINANCE.

The cash statement to 31st January was presented, showing receipts amounting to 699*l.* 9s. 6d.; disbursements, 878*l.* 12s. 7d.; balance of liabilities against the Alliance, 134*l.* 8s. 4d. It was explained that this deficiency would have been larger but for the contributions received in answer to a special appeal. The hope was expressed that further contributions would be received, and that the amount needed would be entirely met.

THE LATE FOREIGN SECRETARY.

The Secretary stated that he was desired by the widow and executor of the late Rev. Hermann Schmettau to convey the best thanks of the family to this Council for their great kindness and liberality in defraying the funeral expenses.

OBITUARY.

The lamented decease of Thomas Wilson, Esq., of Waterford, was communicated; also that of the Rev. George Scott, D.D., of Glasgow, both members of this Council. Also that the Rev. Emile Cook, of Paris, one of the delegates to the New York Conference, and a passenger on board the unfortunate Ville du Havre, had recently died in France, from the effects of exposure on the night of that shipwreck. The Council expressed their deep sorrow at the loss sustained by themselves and the Alliance generally in the removal of these beloved and honoured brethren, and instructed their Secretary to express to the surviving families their profound Christian sympathy with them in their deep affliction, and the desire that they may be sustained by the grace and consolation of the Divine Comforter.

ALLIANCE MEETINGS.

BLACKHEATH.—Lockhart Gordon, Esq., reported that a gratifying meeting had been held the previous week at Blackheath, which was presided over by J. Holt Skinner, Esq.,

and at which the Rev. John Stoughton, D.D., Sir Francis Outram, the Rev. J. W. Bardsley, and others had addressed the meeting, advocating the claims of this society.

BRIGHTON.—The Secretary also reported that a public meeting, very largely attended, had been held in the Pavilion at Brighton, presided over by the Earl of Chichester, and followed by a numerously attended conversazione on the ensuing evening.

OBSERVANCE OF THE WEEK OF PRAYER.

Gratifying communications were read of the observance of the January Week of Universal Prayer, from various places at home and abroad.

THE CARRASCO FUND.

A circular appeal to the members of the Alliance, in aid of the fund for the widow and family of the late Antonio Carrasco, has been issued, and the sum of 161*l.* 19s. 6d. has been received to this date.

AMERICAN BRANCH OF THE EVANGELICAL ALLIANCE.

A letter was read from the Rev. Dr. Schaff, of New York, dated January 12, stating that the volume of the proceedings of the recent Conference would be ready for publication in a few weeks' time, and that accounts were being daily received of the happy results of that Conference. Also a communication to the effect that the January Week of Universal Prayer had been observed in different parts of New York and Brooklyn. The meetings had been attended by an unprecedentedly large number of Christian persons, with accompanying manifestations of unity of feeling, and readiness to co-operate for the spread of the Gospel, most gratifying to all who had taken part in the Conference.

PERSECUTION OF CHRISTIAN CONVERTS AT DAMASCUS.

The Secretary read a letter from the Rev. William Wright, of Damascus, dated January 10, thanking this Council for the steps taken in the case of the persecuted Christian converts in that city, and stating that it had probably saved their lives. This was accompanied by a copy of the statement of the whole case, drawn up by the Christian missionaries, and submitted to a public meeting, where it was approved and numerously signed, with a view to its being forwarded to the Governments of England, Prussia, and America. Another letter, dated January 14, had since been received, acknowledging copy of reply from the Foreign Office, and expressing much satisfaction with the efforts being taken by the Alliance, as likely to obtain the release of the oppressed converts.

SYRIA.

A letter was read from the Rev. James Robertson, dated Beyrout, December 31, expressing the desire on behalf of his fellow Christian labourers in this mission for the formation of a Syrian Branch of the Evangelical Alliance, and asking for information on the subject.

NORWAY.

A letter was read from the Rev. H. P. Bergh, dated Christiania, January 23, stating that the recent Week of Universal Prayer had been unusually well observed. The meetings had been all largely attended, and sometimes crowded. On the closing evening, the Chairman having explained the principles and objects of the Evangelical Alliance, requested those who agreed with it to rise, upon which the whole congregation rose up, and many persons signed their names, expressing their wish to become members of the Alliance.

HOLLAND.

A letter was read from the Rev. Dr. Cappadose, dated the Hague, January 9, expressing his cordial greetings to the Council, and the members of the Alliance generally, and urging upon all the necessity of increased earnestness in maintaining the doctrines which formed the basis of the society.

NEW YORK CONFERENCE.—BRITISH COMMITTEE.

The Secretary presented the cash statement of the British New York Conference Committee, showing that the contributions for that object amounted to 1,196*l.* 12s. 9d., the disbursements to 1,112*l.* 7s. 7d., leaving a balance at the bankers of 84*l.* 5s. 2d., which had been transferred to the account of the Evangelical Alliance, to meet any disbursements that might yet arise out of the Conference.

JAPAN.

A branch of the Evangelical Alliance for Japan has just been organized in Yokohama. The Rev. Dr. Maclay, in communicating this fact, adverts to the representations on the subject of religious liberty made by the various branches of the Alliance in America and Europe to the Japanese Ambassadors during their visit to these continents, adding, "I am happy to state that many Christian statesmen and other philanthropists embraced every suitable occasion to direct their minds to a correct appreciation of their duty in regard to this question. I have also great pleasure in referring to the noble efforts of some of the representatives of Christian powers

accredited to the Court of the Mikado, in the interest of religious liberty. But after the most cordial and grateful recognition of the services rendered by other parties, it is simply historic justice to ascribe high praise to the efforts of the Evangelical Alliance in behalf of Christian freedom in Japan."

THE LORD'S-DAY OBSERVANCE IN SWITZERLAND.

One of the happy and immediate results of the General Conference of the Evangelical Alliance at Geneva, in 1861, was a simultaneous movement for the better observance of the Sabbath throughout Switzerland. The united action of Christians in several cantons was greatly blessed. A recent communication from that land contains the gratifying intelligence that a prize has been offered for an essay on the numerous advantages arising from a day of rest, after six days' labour; the Committee of Award being composed of the most eminent physicians and professors of the Swiss Confederation. The prize is of the value of 50*l*. The essays are to be sent, before September 30 of the present year, to the President of the Swiss Society for the Observance of the Sabbath, 497, Place de Chaussée, Geneva, and to be written in French or German.

PERSECUTION AT DAMASCUS.

The following letter from the Rev. F. Beattie, one of the missionaries of the Reformed Presbyterian Churches in Syria, addressed to the Rev. George Herrick, Constantinople, gives additional facts connected with the case of cruel oppressions brought under the notice of the Alliance :—

[To the Rev. George F. Herrick, Constantinople.]

Latakia, January 15, 1874.

Dear Sir,—It affords me great pleasure, in reply to yours of December 24, to be able to furnish you, as solicited, with such reliable and authentic information relative to the three teachers whose case has elicited such general and deserved interest, as shall satisfy your inquiries and also the inquiries of those members of the Alliance in London who, through your agency, are desirous of obtaining a careful statement of the facts.

I do so the more readily as my relationship to these men enables me to speak with confidence. For more than fourteen years I have known and associated with them, and have been personally employed, with my associates, in teaching them and others, in the hope of ultimately effecting the general elevation and Christian enlightenment of these poor neglected tribes.

They are not Mussulmans, as currently, but erroneously, reported. They are converts from the Ansairiyeh, or Nusairiyeh, or Assassins—a secret sect of pagans, inhabiting the mountains of Northern Syria, whose hidden and mysterious religion, in addition to the rite of circumcision, which they profess and practise, in common with Mohammedans and Jews, contains the Sabeanism of the Chaldeans, the fire-worship of the Persians, the Pythagorean doctrine of transmigration, and the old Baal-worship of the Canaanites, so prevalent in Bible times.

They began their career of instruction, when boys, under the direction of the late Rev. Samuel Lyde, author of "The Asian Mystery," who, with a self-sacrifice and courage which have seldom been surpassed, was the first to carry, single-handed, the blessings of a Christian civilization to this brotherhood of darkness; and after years of toil, when he found his health declining, and the time evidently drawing near when his labours here must close, he formally made a transfer of his mission-work and property to his successors—the writer and his associates, who had joined him in the same field a short time before his death.

In the subsequent prosecution of the work, dating from the autumn of 1859, prominent in the Mission Boarding School were the persons above referred to—Yuseph Jedeed, Selim Khalaefy, and Hassan Makhloof—who were led, in the course of time, to make a public profession of their faith, and were accordingly baptized and accepted, and had their names recorded as members of the Christian Church. Their baptisms date as follows: Yuseph, baptized January, 1864; Selim, baptized August, 1865; Hassan (changed to Daood), baptized May, 1868. As they ripened in experience and knowledge, they were employed by the mission as teachers, and continued to discharge the duties of their useful occupation unmolested, regarded as Christians by all who knew them, and treated and acknowledged as such by the authorities, both in the exemption they continued to enjoy for years from the military conscription, and more directly in an order or proclamation publicly issued by the governor of their district in the summer of 1866, in reference to Selim and two others of our converts, in which the religious character of the persons therein specified is authoritatively

recognized and defined. The following is a translated copy of the document :—

"*To Ismaeel Aasman, Ahmed Jelboor, and Ahmed Jerkis, Chiefs of the District of Kurdaha.*

"Asaad Kanan, Ibrahim and Selim Khalaefy, of the Protestant sect, who are from the district of Kurdaha, from the villages of Bahamra and Btemboul, and residing at present in the village of Bahamra, belonging to the aforementioned district, have asked that the taxes, poll, and land apportioned to them, as they paid this year, so every year they will pay direct to the Treasury of Jebili, and be reckoned with the taxes of the village aforesaid. And inasmuch as their demand is lawful, therefore, according to their agreement and desire, you may not demand from them, after the present, for that object, but they will pay the taxes allotted to them to the Treasury direct, without a mediator ; and for this end this order has been expressly issued.

(Signed) "MOHAMMED RIFAAT,
"Caiamakam of Jebili.
"Rizaab 3rd, 1285, Il Hizhira."

In accordance with the above, these and others of our converts continued to pay annually their lawful dues to the Government Treasury, without any interference until the spring of last year, when the Governor of Latakia, in the course of his annual circuit of the Nusairiyeh districts under his authority, to rent the villages and collect the taxes of the Government, took occasion, wherever he went, to speak against our schools ; thinking, no doubt, to induce the people to withhold from them their patronage. But finding these efforts unavailing, he addressed a letter to the American Consular Agent here, requesting their formal suspension by order of the Consulate. He even asserted to Mr. Hay, the American Consul-General, that the Government was opposed to the enlightenment of the Ansairiyeh. And, in confirmation of this sentiment, in the latter part of the summer—when, by an extension of his power, he obtained, in addition to Latakia, the temporary control of the district of Jebili also—he went with a military force to the mountains, ostensibly for the seizure and punishment of robbers and offenders against the public peace ; but the first thing he did on reaching his place of encampment was the arrest and imprisonment of the before-mentioned converts and teachers, with a demand for three others, embracing all our *male* converts in that district.

The facts of the seizure are as follow : On Sabbath, September 7 (perhaps an hour before sundown), the three teachers—Yuseph, Selim, and Daood—with others, were returning home from Bahamra, where they had been assembled for prayers, and had reached Errouis-il-Kikan, a little village above Bahamra, when they were met by a soldier, accompanied by a celebrated robber and outlaw, sent by the Caiamakam with a verbal request to see them. Knowing the perfidy of the governor, and the character of the person employed on the occasion, the young men suspected trickery, and naturally hesitated ; but on being assured by the messengers that there was no intention of arresting them—that, had such been the design, the governor would have sent a written order, and so forth—that his only object in desiring to see them was to make some general inquiries about the schools and matters in the mountains, and that after a brief interview they would be allowed to return,—they were cajoled into the belief that the representations were real ; and three of the company—Yuseph, Selim, and Daood—accepted the assurances, and went of their own accord to call on him at his place of encampment. On their arrival they were, according to the usual formalities, treated to coffee and cigars, when suddenly, at a signal of the bugle, a posse of soldiers surrounded the tent, and, taking the three men in charge, led them to a small tent near by, and placed them under guard.

Their subsequent treatment was what might naturally have been expected. For twenty-four hours they were neither allowed food, beds, nor covering by the governor, nor permitted to receive them from their friends. On the 9th, they were handcuffed and hurried to Jebili (under a guard of six horsemen and a burning sun), where they remained in close confinement in prison until the night of the 13th, when, between ten and eleven o'clock, they were again hurried away, with their arms tightly bound together, under a guard of horsemen, to Tripoli. From Tripoli they were taken to Beyrout, thence to Damascus.

On reaching Damascus they were again imprisoned during the night. "The following morning," writes Yuseph, "we were taken, under a guard of soldiers, to the medjilis, where a scribe of the muster-rolls opened a roll-book, and asked us each our name, the name of our father, and the name of our village, to which we answered accordingly. We were then ordered to draw lots for the conscription. We then revealed ourselves, and said we were Christians. He

turned to us, and said, 'How is that?' We answered, 'We are of Ansairiyeh origin, but some twenty years ago there came an Englishman to our country, and opened a free school, in which we were placed by our friends, and with which we have now been connected until we have learned reading, writing, and also religion; and during this period the missionaries, persuaded of the sincerity of our convictions, received us into the communion of the Church, recorded our names as members, and reckoned us of their number; and, in truth, we are now so regarded, and we will accept death rather than accept any departure from our faith. When we entered the school we had no knowledge of any religion, neither Mohammedan nor Ansairiyeh, but lived among the missionaries like their children, according to all their religious manners and customs, and were grounded in the doctrines of Christianity from our childhood; therefore we cannot abandon it, though we die. We examined the religion of our forefathers, and found it wholly contrary to the divine Scriptures, for they worshipped the sun, and moon, and starry hosts of heaven; hence we could not reverence their religion contrary to the commands of God. Will you force us to do so?' 'By no means,' they said; 'their worship *is* corrupt and infidel; but be Mohammedans, for there is no religion like the Mohammedan.' We answered, 'We have been in the school . . . until we are able to comprehend the Christian religion. Can we, therefore, change our faith and become Mohammedans in the course of an hour?' When they heard our statement they desisted. The clerk withdrew to a higher medjilis to take advice, then returned, and conducted us to that medjilis, where we drew lots. Each one was then assigned to a separate place, and arrayed in a military suit."

From this simple narration of facts, I hope, my dear Sir, you will obtain the information desired. I regret that want of time prevents me from giving all the details I could wish in confirmation of the fact that the seizure of the men was on account of their Christianity. I have already stated that three other professing Christians were demanded on the occasion—comprising the entire number of our male converts in that district. In addition to this, I wish to mention that another, whose name is Khazaem, being afterwards seized on the charge that he was a Christian (having at one time been at school), was released on the testimony given that he was still an Ansairee.

I am, dear Sir, yours sincerely,

F. Beattie.

THE WEEK OF UNIVERSAL PRAYER IN NEW YORK.

It was naturally expected that the great meeting of the Evangelical Alliance in October, which so deeply aroused the Christian feeling of our city and of the country, and which left behind it an influence so full of the spirit of Christian fellowship and co-operation, would impart special interest to the Week of United Prayer. This expectation has been realized so far as we have received intelligence. In this city, notwithstanding the stormy weather, which continued for several days, the meetings were largely attended, and when the weather became more favourable, the attendance was much increased. At the Madison Square Presbyterian Church, a daily Union prayer-meeting was conducted by clergymen of various churches in turn, Presbyterian, Methodist, Episcopal, Baptist, Reformed; and persons of various denominations, clergymen and laymen, joining in the prayers and addresses. A similar service was attended daily in the Canal Street Presbyterian Church, and the evening meetings were held in various places by the respective churches. One subject seemed to fill all hearts—the need of an outpouring of the Holy Spirit upon the city and country, and upon the world. One of the great barriers to the progress of the work of salvation having been in a measure removed, in the increased unity of feeling among Christians, and their manifest readiness and desire to co-operate in promoting the spread of the Gospel and the salvation of souls, the feeling seemed to prevail that the time for the upbuilding of Zion had come, and fervent prayer was daily offered that God would send down his blessing upon the Church and the world. The subjects assigned to the several days were separately considered, but all were regarded as connected with the one great object—the conversion of the world to Christ.

The Ladies' Christian Union observed the week by holding meetings daily, at eleven o'clock, in the Chapel of the Broadway Tabernacle, Thirty-fourth Street and Sixth Avenue.

Evening services were held, alternately, in the Fourth Presbyterian Church, Thirty-fourth Street, near Broadway; in the Methodist Free Tabernacle, in the same street, near Eighth Avenue; in the Reformed Church, also in the same street; in the

Baptist Church, in Thirty-third Street, near Ninth Avenue; in the Presbyterian Church, Thirty-first Street, and Ninth Avenue; and in the Thirtieth Street Methodist Episcopal Church. The down town churches carried out a similar programme, and met alternately. The attendance continued to increase until Friday night, when the Canal Street Church was overflowing. Several conversions are reported.

Most of the Evangelical churches in Brooklyn observed the Week of Prayer, either by services every evening in their own places of worship, or by uniting with neighbouring congregations. In some instances so great an amount of interest was awakened, that the services were continued into the following week, and partook of a revival character.

On Friday, the ladies of a large number of churches held a Union prayer-meeting in the Church of the Heights. The meeting continued from eleven A.M. until four P.M., the topics of prayer being changed every hour.

On Sunday, the 11th inst., a united Communion service was held in the Bedford Avenue Reformed Church. The services were continued in the evening at St. John's Methodist Episcopal Church and the Rose Street Presbyterian Church, when addresses were delivered by different ministers.

The crowning meeting fittingly closed the Week of Prayer with one of the greatest and best of the meetings of the Evangelical Alliance. Steinway Hall was crowded. The Hon. W. E. Dodge presided, and spoke a few words at the beginning. The Rev. Wayland Hoyt led the devotions, and made an earnest address on the power of prayer. Dr. Washburn delivered an address on the oneness of the true Church, embracing all who are in Christ. Dr. Adams followed, and urged practical union in evangelistic work. Dr. Ganse presented the benign influences of the great Conference, and proposed an immediate expression of Christian union and sympathy by giving to the relief of the families of Pronier and Carrasco. A collection was immediately taken up. George H. Stuart, Esq., of Philadelphia, gave a thrilling account of the great revival now in progress in Scotland; and the Rev. Dr. Cohen Stuart, of Holland, said a few kind and cheering words, and pronounced the benediction. The large assembly retired greatly refreshed and quickened by what they had heard.—*New York Observer.*

SUBSCRIPTIONS RECEIVED DURING THE MONTH.

	£	s.	d.
Hon. Mrs. Hume Blake	1	0	0
Rev. William Arthur	2	2	0
Miss Wilson	0	10	0
W. B. Maingay, Esq.	1	1	0
Rev. George Robbins	0	10	6
H. Gibson, Esq.	2	2	0
Rev. W. Bridge	0	5	0
Sir J. W. Alexander, Bart.	10	0	0
W. Shepherd Allen, Esq., M.P.	5	0	0
Rev. Charles Evans	1	1	0
H. M. Driffill, Esq.	1	6	0
Rev. W. Roberts	0	10	0
Hugh M. Matheson, Esq.	10	0	0
Mrs Bowen	0	5	0
Mr. J. B. Rose	0	2	6
Hon. and Rev. E. V. Bligh	1	1	0
Rev. J. G. Murphy	1	0	0
Miss M. A. Bridge	0	5	0
Edward Dawson, Esq.	1	0	0
Miss Agnes Holt	1	1	0
Thomas McMicking, Esq.	0	10	0
Mrs. Claypon	1	1	0
Hudleston Stokes, Esq.	1	1	0
Major Malan	0	10	0
Frances H. Garner, Esq.	1	1	0
J. blackett, Esq.	1	1	0
Rev. William Smith	0	4	0
Rev. F. Martin	0	2	6
Edward Roche, Esq.	1	1	0
Miss White	0	10	0
Mrs. Stanger	1	0	0
Mrs. Anderson	1	1	0
E. H. Townend, Esq.	0	10	0
Rev. John Rowland	1	1	0
Mrs. Osborne	0	10	0
Francis Ford, Esq.	1	1	0
Miss Rawson	0	10	0
Ditto (additional)	0	10	0
BY COLLECTOR.			
Rev. W. Tyler	0	10	0
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